THE LARGER CATECHISM

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THE

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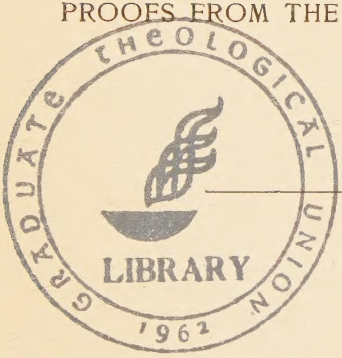

PHILADELPHIA:
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THE

LARGER CATECHISM,

ADOPTED BY THE

SYNOD OF NEW YORK AND PHILADELPHIA, IN 1788.

Q. 1. *What is the chief and highest end of man?*

A. Man's chief and highest end is to glorify God,[a] and fully to enjoy him for ever.[b]

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God;[c] but his Word and Spirit only, do sufficiently and effectually reveal him unto men for their salvation.[d]

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1. [a] Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. 1 Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

[b] Psa. lxxiii. 24–26. Thou shalt guide me with thy counsel, and afterward receive me *to* glory. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever. John xvii. 22, 24. And the glory which thou gavest me I have given them; that they may be one, even as we are one.—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.

2. [c] Rom. i. 19, 20. Because that which may be known of God is manifest in them; for God hath showed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. See Psa. xix. 1–3.

[d] 1 Cor. ii. 9, 10. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 2 Tim. iii. 15–17. And that from a child thou

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Q. 3. *What is the Word of God?*

A. The holy Scriptures of the Old and New Testament are the Word of God,[e] the only rule of faith and obedience.[f]

Q. 4. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their majesty[g] and purity;[h] by the consent of all the parts,[i] and the scope of the whole, which is to give

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hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

3. [e] 2 Tim. iii. 16. All Scripture *is* given by inspiration of God. 2 Pet. i. 19–21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

[f] Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Luke xvi. 29, 31. They have Moses and the prophets; let them hear them. —If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Gal. i. 8, 9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. See 2 Tim. iii. 15–17.

4. [g] Hos. viii. 12. I have written to him the great things of my law, *but* they were counted as a strange thing. 1 Cor. ii. 6, 7. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory. Psa. cxix. 18, 129. Open thou mine eyes, that I may behold wondrous things out of thy law.—Thy testimonies *are* wonderful: therefore doth my soul keep them.

[h] Psa. xii. 6. The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Psa. cxix. 140. Thy word *is* very pure; therefore thy servant loveth it.

[i] Luke xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. Acts x. 43. To him give all the prophets witness, that

all glory to God;[k] by their light and power to convince and convert sinners, to comfort and build up believers unto salvation:[l] but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God.[m]

Q. 5. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.[n]

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through his name whosoever believeth in him shall receive remission of sins. Acts xxvi. 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

[k] Rom. xvi. 25–27. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, *be* glory through Jesus Christ for ever. Amen. See 2 Cor. iii. 6–11.

[l] Acts xviii. 28. For he mightily convinced the Jews, *and that* publicly, showing by the Scriptures that Jesus was Christ. Heb. iv. 12. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. James i. 18. Of his own will begat he us with the word of truth. Psa. xix. 7–9. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether. Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

[m] John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:—and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you. See 1 John ii. 20, 27.

5. [n] John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have

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WHAT MAN OUGHT TO BELIEVE CONCERNING GOD.

Q. 6. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is,[o] the persons in the Godhead,[p] his decrees,[q] and the execution of his decrees.[r]

Q. 7. *What is God?*

A. God is a Spirit,[s] in and of himself infinite in being,[t] glory,[u] blessedness,[w] and perfection;[x] all-sufficient,[y] eter-

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life through his name. 2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love. See 2 Tim. iii. 15–17.

6. [o] John iv. 24. God *is* a Spirit. Ex. xxxiv. 6. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.

[p] Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. See Matt. xxviii. 19; 2 Cor. xiii. 14.

[q] Isa. xlvi. 9, 10. I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure.

[r] Acts iv. 27, 28. For of a truth against thy holy child Jesus,—both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.

7. [s] John iv. 24. God *is* a Spirit.

[t] Ex. iii. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Job xi. 7–9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof *is* longer than the earth, and broader than the sea.

[u] Acts vii. 2. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

[w] 1 Tim. vi. 15. Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords.

[x] Matt. v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

[y] Rom. xi. 35, 36. Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

nal,[z] unchangeable,[a] incomprehensible,[b] every where present,[c] almighty,[d] knowing all things,[e] most wise,[f] most holy,[g] most just,[h] most merciful and gracious, long-suffering, and abundant in goodness and truth.[i]

Q. 8. *Are there more Gods than one?*

A. There is but one only, the living and true God.[k]

Q. 9. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost: and these three are one true, eternal God, the same in substance, equal in power

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[z] Psa. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

[a] Mal. iii. 6. For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed. James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning.

[b] Psa. cxlv. 3. Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

[c] Psa. cxxxix. 1, 2, 7. O LORD, thou hast searched me, and known *me*. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.—Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

[d] Rev. iv. 8. And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. See Gen. xvii. 1.

[e] Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. See Psa. cxlvii. 5.

[f] Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

[g] Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy.

[h] Deut. xxxii. 4. *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

[i] Ex. xxxiv. 6. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.

8. [k] Deut. vi. 4. Hear, O Israel: the LORD our God *is* one LORD. 1 Cor. viii. 4. *There is* none other God but one. See verse 6. Jer. x. 10. But the LORD *is* the true God, he *is* the living God, and an everlasting King.

and glory; although distinguished by their personal properties.[l]

Q. 10. *What are the personal properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son,[m] and to the Son to be begotten of the Father,[n] and to the Holy Ghost to proceed from the Father and the Son, from all eternity.[o]

Q. 11. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names,[p] attributes,[q]* works,[r] and worship,[s] as are proper to God only.

9. [l] Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. John x. 30. I and *my* Father are one.

10. [m] Heb. i. 5, 6. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. See Psa. ii. 6, 7.

[n] John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[o] John xv. 26. But when the Comforter is come, whom I shall send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

11. [p] Jer. xxiii. 6. And this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Isa. vi. 3, 5, 8. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.—Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.—Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send

* For notes [q], [r], [s], see opposite page.

Q. 12. *What are the decrees of God?*

A. God's decrees are the wise, free, and holy acts of the counsel of his will,[t] whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained whatsoever comes to pass in time,[u] especially concerning angels and men.

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me. John xii. 41. These things said Esaias, when he saw his glory, and spake of him. Acts xxviii. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers. 1 John v. 20. And we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Psa. xlv. 6. Thy throne, O God, *is* for ever and ever. Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? —Thou hast not lied unto men, but unto God.

[q] John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. Isa. ix. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. John ii. 24, 25. But Jesus did not commit himself unto them, because he knew all *men*, And needed not that any should testify of man: for he knew what was in man. 1 Cor. ii. 10, 11. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[r] Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Gen. i. 2. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. See John i. 3.

[s] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

12. [t] Isa. xlv. 6, 7. I *am* the LORD, and *there is* none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

[u] Psa. xxxiii. 11. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Eph. i. 4, 11. According as

Q. 13. *What hath God especially decreed concerning angels and men?*

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory;[w] and in Christ hath chosen some men to eternal life, and the means thereof:[x] and also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favor as he pleaseth), hath passed by, and fore-ordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice.[y]

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he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. ix. 22, 23. *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

13. [w] 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels.

[x] Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

[y] Rom. ix. 17, 18, 21, 22. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? *What* if God, willing to show *his* wrath and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Matt. xi. 25,

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence; according to his infallible fore-knowledge, and the free and immutable counsel of his own will.[z]

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world and all things therein for himself, within the space of six days, and all very good.[a]

Q. 16. *How did God create angels?*

A. God created all the angels,[b] spirits,[c] immortal,[d] holy,[e] excelling in knowledge,[f] mighty in power,[g] to

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26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. See Ezek. xviii; Matt. xxv. 41–46.

14. [z] Dan. iv. 35. He doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. See Isa. xl. 12–31.

15. [a] See Gen. i. Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. See Psa. xxxiii. 5, 6; Rom. xi. 36.

16. [b] Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

[c] Matt. xxii. 30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

[d] Luke xx. 36. Neither can they die any more: for they are equal unto the angels.

[e] Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

[f] Matt. xxiv. 36. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. 1 Pet. i. 12. Which things the angels desire to look into.

[g] 2 Thess. i. 7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

execute his commandments, and to praise his name,[h] yet subject to change.[i]

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man, male and female;[k] formed the body of the man of the dust of the ground,[l] and the woman of the rib of the man;[m] endued them with living, reasonable, and immortal souls;[n] made them after his own image,[o] in knowledge,[p] righteousness and holiness,[q] having the law of God written in their hearts[r] and power to fulfill

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[h] Psa. xci. 11, 12. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. Matt. xiii. 39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Psa. ciii. 20, 21. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure. See Isa. vi. 1–3.

[i] 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

17. [k] Gen. i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them. Matt. xix. 4. And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female?

[l] Gen. ii. 7. And the LORD God formed man *of* the dust of the ground.

[m] Gen. ii. 22. And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

[n] Gen. ii. 7. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Eccl. xii. 9. The spirit shall return unto God who gave it. Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

[o] Gen. i. 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[p] Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

[q] Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

[r] Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the

it,[s] with dominion over the creatures;[t] yet subject to fall.[u]

Q. 18. *What are God's works of providence?*

A. God's works of providence are his most holy,[w] wise,[x] and powerful preserving,[y] and governing all his creatures;[z] ordering them, and all their actions,[a] to his own glory.[b]

Q. 19. *What is God's providence toward the angels?*

A. God by his providence permitted some of the angels, willfully and irrecoverably, to fall into sin and damnation,[c] limiting and ordering that, and all their sins, to his

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law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another.

[s] Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. See Gen. ii. 17.

[t] Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. See verses 29, 30.

[u] See Gen. iii. 1–19.

18. [w] Lev. xxi. 8. I the LORD, which sanctify you, *am* holy.

[x] Psa. civ. 24. O LORD, how manifold are thy works! in wisdom hast thou made them all. Isa. xxviii. 29. This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

[y] Neh. ix. 6. Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all. Heb. i. 3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power. See Psa. cxlv. 14–16.

[z] Psa. ciii. 19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

[a] Matt. x. 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Gen. xlv. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

[b] Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. Isa. lxiii. 14. So didst thou lead thy people, to make thyself a glorious name.

19. [c] Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains

own glory; [d] and established the rest in holiness and happiness; [e] employing them all, [f] at his pleasure, in the administration of his power, mercy, and justice.[g]

Q. 20. *What was the providence of God toward man in the estate in which he was created?*

A. The providence of God toward man in the estate in which he was created, was, the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth,[h] putting the creatures under his dominion,[i] and ordaining marriage for his help; [k] affording him communion with himself,[l] instituting the Sab-

under darkness unto the judgment of the great day. See 2 Pet. ii. 4; John viii. 44.

[d] Luke x. 17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. See Matt. viii. 31.

[e] 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels. Mark viii. 38. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Heb. xii. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

[f] Psa. ciii. 20. Bless the LORD, ye his angels, that excel in strength that do his commandments, hearkening unto the voice of his word.

[g] Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? See 2 Kings xix. 35.

20. [h] Gen. ii. 15, 16. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

[i] Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[k] Gen. ii. 18. And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. See Matt. xix. 3-9; Eph. v. 31.

[l] Gen. i. 26, 28. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.— And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. iii. 8. And

bath,[m] entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,[n] of which the of tree of life was a pledge; [o] and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.[p]

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocency wherein they were created.[q]

Q. 22. *Did all mankind fall in that first transgression?*

A. The covenant being made with Adam, as a public person, not for himself only, but for his posterity; all

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they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

[m] Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Ex. xx. 11. For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. See verses 8–10.

[n] Gal. iii. 12. And the law is not of faith: but, The man that doeth them shall live in them. See Rom. x. 5; Gal. iii. 10.

[o] Gen. ii. 9. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

[p] Gen. ii. 16, 17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. See Gen. iii.

21. [q] Gen. iii. 6-8, 13. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.—And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. See 2 Cor. xi. 3.

mankind descending from him by ordinary generation,[r] sinned in him, and fell with him in that first transgression.[s]

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.[t]

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature.[u]

Q. 25. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin,[w] the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;[x] which

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22. [r] Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth.

[s] Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. See Rom. v. 12–20; 1 Cor. xv. 21, 22.

23. [t] Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

24. [u] Rom. iii. 23. All have sinned, and come short of the glory of God. 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. See Gal. iii. 10–12.

25. [w] Rom. v. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. See 1 Cor. xv. 22.

[x] Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. iii. 10–12. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. See verses 13–19. Eph. ii. 3. And were by nature the children of wrath, even as others. Rom. viii. 7, 8. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Gen. vi. 5. And GOD saw that the wickedness of man *was*

is commonly called *original sin*, and from which do proceed all actual transgressions.[y]

Q. 26. *How is original sin conveyed from our first parents unto their posterity?*

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.[z]

Q. 27. *What misery did the fall bring upon mankind?*

A. The fall brought upon mankind the loss of communion with God,[a] his displeasure and curse; so as we are by nature children of wrath,[b] bond slaves to Satan,[c] and justly liable to all punishments in this world and that which is to come.[d]

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great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

[y] James i. 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

26. [z] Psa. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. John iii. 6. That which is born of the flesh is flesh.

27. [a] Gen. iii. 8, 24. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.—So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

[b] Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[c] 2 Tim. ii. 26. And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will. See Luke xi. 21, 22. Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

[d] Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins? Rom. vi. 23. The wages of sin *is* death.

Q. 28. *What are the punishments of sin in this world?*

A. The punishments of sin in this world, are either inward, as blindness of mind,[e] a reprobate sense,[f] strong delusions,[g] hardness of heart,[h] horror of conscience,[i] and vile affections:[k] or outward, as the curse of God upon the creatures for our sake;[l] and all other evils that befall us in our bodies, names, estates, relations, and employments;[m] together with death itself.[n]

Q. 29. *What are the punishments of sin in the world to come?*

A. The punishments of sin in the world to come, are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire for ever.[o]

See Rom. v. 14; Gen. ii. 17. Matt. xxv. 41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment: but the righteous into life eternal.

28. [e] Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

[f] Rom. i. 28. Even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

[g] 2 Thess. ii. 11. And for this cause God shall send them strong delusion, that they should believe a lie.

[h] Rom. ii. 5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

[i] Isa. xxxiii. 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? See Gen. iv. 13, 14; Matt. xxvii. 4.

[k] Rom. i. 26. For this cause God gave them up unto vile affections.

[l] Gen. iii. 17. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.

[m] Deut. xxviii. 15. If thou wilt not hearken unto the voice of the LORD thy God,- all these curses shall come upon thee. See verses 16-68.

[n] Rom. vi. 21, 23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.—The wages of sin *is* death.

29. [o] 2 Thess. i. 9. Who shall be punished with everlasting destruc-

Q. 30. *Doth God leave all mankind to perish in the estate of sin and misery?*

A. God doth not leave all men to perish in the estate of sin and misery,[p] into which they fell by the breach of the first covenant, commonly called the covenant of works;[q] but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace.[r]

Q. 31. *With whom was the covenant of grace made?*

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.[s]

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tion from the presence of the Lord, and from the glory of his power. Mark ix. 47, 48. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. Luke xvi. 24, 26. Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.—Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. See Matt. xxv. 41, 46; Rev. xiv. 11; John iii. 36.

30. [p] 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

[q] Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

[r] Tit. iii. 4–7. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. Tit. i. 2. In hope of eternal life, which God, that cannot lie, promised before the world began. See Gal. iii. 21; Rom. iii. 20–22.

31. [s] Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Isa. liii. 10, 11. Yet it pleased the LORD to bruise him: he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Isa. lix. 21. As for me, this *is* my covenant with them, saith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy

Q. 32. *How is the grace of God manifested in the second covenant?*

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a mediator,[t] and life and salvation by him;[u] and, requiring faith as the condition to interest them in him,[w] promiseth and giveth his Holy Spirit to all his elect,[x] to work in them that faith,[y] with all other saving graces;[z] and to enable them unto all holy obedience,[a] as the evidence of the

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mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

32. [t] Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Isa. xlii. 6. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John vi. 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

[u] 1 John v. 11, 12. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

[w] John iii. 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

[x] Prov. i. 23. Behold, I will pour out my spirit unto you, I will make known my words unto you. See Isa. lix. 21. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[y] 1 Cor. xii. 3, 9. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.—To another faith by the same Spirit; to another the gifts of healing by the same Spirit.

[z] Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

[a] Ezek. xxxvi. 27. And I will put my Spirit within you, and cause

truth of their faith,[b] and thankfulness to God,[c] and as the way which he hath appointed them to salvation.[d]

Q. 33. *Was the covenant of grace always administered after one and the same manner?*

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.[e]

Q. 34. *How was the covenant of grace administered under the Old Testament?*

A. The covenant of grace was administered under the Old Testament, by promises,[f] prophecies,[g] sacrifices,[h] cir-

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you to walk in my statutes, and ye shall keep my judgments, and do *them*.

[b] James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.—Seest thou how faith wrought with his works, and by works was faith made perfect?

[c] 2 Cor. v. 14, 15. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

[d] Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. See Tit. ii. 14.

33. [e] 2 Cor. iii. 6–9. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. See Heb. viii. 7–13.

34. [f] Rom. xv. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers. Acts iii. 20. And he shall send Jesus Christ, which before was preached unto you.

[g] Acts iii. 24. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

[h] Heb. x. 1. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

cumcision,[i] the passover,[k] and other types and ordinances; which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,[l] by whom they then had full remission of sin and eternal salvation.[m]

Q. 35. *How is the covenant of grace administered under the New Testament?*

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word,[n] and the administration of the Sacraments of Baptism,[o] and the Lord's Supper;[p] in which grace and salva-

[i] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

[k] 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. See Ex. xii. 1-36.

[l] See Heb. viii.; ix.; x. Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

[m] Gal. iii. 7 9, 14. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

35. [n] Luke xxiv. 47, 48. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

[o] Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

[p] 1 Cor. xi. 23-25. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

tion are held forth in more fullness, evidence and efficacy to all nations.[q]

Q. 36. *Who is the Mediator of the covenant of grace?*

A. The only Mediator of the covenant of grace is the Lord Jesus Christ,[r] who being the eternal Son of God, of one substance and equal with the Father,[s] in the fullness of time became man,[t] and so was, and continues to be, God and man, in two entire distinct natures, and one person for ever.[u]

Q. 37. *How did Christ, being the Son of God, become man?*

A. Christ the Son of God became man, by taking to himself a true body and a reasonable soul,[w] being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, of her substance, and born of her,[x] yet without sin.[y]

[q] Rom. i. 16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 2 Cor. iii. 6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

36. [r] John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

[s] John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. John x. 30. I and *my* Father are one. Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

[t] Gal. iv. 4. But when the fullness of the time was come, God sent forth his Son, made of a woman.

[u] Luke i. 35. That holy thing which shall be born of thee shall be called the Son of God. Rom. ix. 5. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Col. ii. 9. For in him dwelleth all the fullness of the Godhead bodily. Heb. xiii. 8. Jesus Christ the same yesterday, and to day, and for ever.

37. [w] John i. 14. And the Word was made flesh, and dwelt among us. Matt. xxvi. 38. My soul is exceeding sorrowful, even unto death. See Luke ii. 40, 52; John xi. 33.

[x] Luke i. 31, 35, 42. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.—Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

[y] Heb. iv. 15. For we have not a high priest which cannot be

Q. 38. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;[z] give worth and efficacy to his sufferings, obedience, and intercession;[a] and to satisfy God's justice,[b] procure his favor,[c] purchase a peculiar people,[d] give his Spirit to them,[e] conquer all their enemies,[f] and bring them to everlasting salvation.[g]

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man,

touched with the feeling of our infirmities: but was in all points tempted like as *we are, yet* within sin. Heb. vii. 26. For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners.

38. [z] Acts ii. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Rom. i. 4. Declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

[a] Acts xx. 28. To feed the church of God, which he hath purchased with his own blood. Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. See John xvii.

[b] Rom. iii. 24-26. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

[c] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[d] Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[e] John xv. 26. But when the Comforter is come, whom I will send unto you from the Father. See John xvi. 7; xiv. 26.

[f] Luke i. 69, 71, 74. And hath raised up a horn of salvation for us in the house of his servant David; –That we should be saved from our enemies, and from the hand of all that hate us; –That he would grant us, that we, being delivered out of the hand of our enemies, might serve him without fear.

[g] Heb. v. 9. He became the author of eternal salvation unto all them that obey him. See Heb. ix. 11-15.

that he might advance our nature,[h] perform obedience to the law,[i] suffer and make intercession for us in our nature,[k] have a fellow-feeling of our infirmities;[l] that we might receive the adoption of sons,[m] and have comfort and access with boldness unto the throne of grace.[n]

Q. 40. *Why was it requisite that the Mediator should be God and man in one person.*

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person; that the proper works of each nature might be accepted of God for us,[o] and relied on by us, as the works of the whole person.[p]

Q. 41. *Why was our Mediator called Jesus?*

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39. [h] Rom. viii. 34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 2 Pet. i. 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

[i] Matt. v. 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Gal. iv. 4. God sent forth his Son, made of a woman, made under the law. Rom. v. 19. By the obedience of one shall many be made righteous.

[k] Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death. Heb. vii. 24, 25. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

[l] Heb. iv. 15. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

[m] Gal. iv. 5. To redeem them that were under the law, that we might receive the adoption of sons.

[n] Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

40. [o] Matt. i. 21, 23. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.—Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matt. iii. 17. This is my beloved Son, in whom I am well pleased.

[p] 1 Pet. ii. 6. Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

A. Our Mediator was called Jesus, because he saveth his people from their sins.[q]

Q. 42. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure;[r] and so set apart, and fully furnished with all authority and ability,[s] to execute the office of prophet,[t] priest,[u] and king of his Church,[w] in the estate both of his humiliation and exaltation.

Q. 43. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in his revealing to the Church in all ages,[x] by his Spirit and

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41. [q] Matt. i. 21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

42. [r] Matt. iii. 16. Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. John iii. 34. God giveth not the Spirit by measure *unto him.* Psa. xlv. 7. God, thy God, hath anointed thee with the oil of gladness above thy fellows.

[s] John vi. 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. See Matt. xxviii. 18–20.

[t] Acts iii. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. Luke iv. 18, 21. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. And he began to say unto them, This day is this Scripture fulfilled in your ears.

[u] Heb. v. 5, 6. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. See Heb. iv. 14, 15.

[w] Isa. ix. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. See Psa. ii. 6.

43. [x] John i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him.*

Word,[y] in divers ways of administration,[z] the whole will of God,[a] in all things concerning their edification and salvation.[b]

Q. 44. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God,[c] to be a reconciliation for the sins of his people;[d] and in making continual intercession for them.[e]

Q. 45. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in calling out of the world a people to himself;[f] and giving them

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[y] 1 Pet. i. 10–12. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.

[z] Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son.

[a] John xv. 15. But I have called you friends; for all things that I have heard of my Father I have made known unto you.

[b] Eph. iv. 11–13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

44. [c] Heb. ix. 14, 28. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience?—So Christ was once offered to bear the sins of many.

[d] Heb. ii. 17. That he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. See 2 Cor. v. 18–19.

[e] Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

45. [f] Isa. lv. 5. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Gen. xlix. 10. The sceptre shall not depart from Judah,

officers,[g] laws,[h] and censures, by which he visibly governs them: [i] in bestowing saving grace upon his elect,[k] rewarding their obedience,[l] and correcting them for their sins,[m] preserving and supporting them under all their temptations and sufferings,[n] restraining and overcoming all their enemies,[o] and powerfully ordering all things for his own glory [p] and their good: [q] and also in taking vengeance on the rest, who know not God, and obey not the gospel.[r]

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nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

[g] 1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See Eph. iv. 11, 12.

[h] John xv. 14. Ye are my friends, if ye do whatsoever I command you.

[i] Matt. xviii. 17, 18. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. See 1 Cor. v. 4, 5; 1 Tim. v. 20; Tit. iii. 10.

[k] Acts v. 31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. See Psa. lxviii. 18.

[l] Rev. xxii. 12. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. See Matt. xxv. 34–36; Rom. ii. 7.

[m] Rev. iii. 19. As many as I love, I rebuke and chasten.

[n] Rom. viii. 37–39. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[o] 1 Cor. xv. 25. For he must reign, till he hath put all enemies under his feet. Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.

[p] Rom. xiv. 11. *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Phil. ii. 11. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

[q] Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

[r] 2 Thess. i. 8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Psa. ii. 9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Q. 46. *What was the estate of Christ's humiliation?*

A. The estate of Christ's humiliation was that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death until his resurrection.[s]

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God in the bosom of the Father, he was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement.[t]

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law,[u] which he perfectly fulfilled,[w] and by conflicting with the indignities of the world,[x] temptations

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46. [s] Phil. ii. 6–8. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 2 Cor. viii. 9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. See Luke i. 31; Acts ii. 24.

47. [t] John i. 14, 18. The Word was made flesh, and dwelt among us. —The only begotten Son, which is in the bosom of the Father. Luke ii. 7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger.

48. [u] Gal. iv. 4. God sent forth his Son, made of a woman, made under the law.

[w] Matt. v. 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. See Rom. v. 19.

[x] Isa. liii. 2, 3. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were *our* faces from him: he was despised, and we esteemed him not. Heb. xii. 2, 3. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that

of Satan,[y] and infirmities in his flesh, whether common to the nature of man or particularly accompanying that his low condition.[z]

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by Judas,[a] forsaken by his disciples,[b] scorned and rejected by the world,[c] condemned by Pilate, and tormented by his persecutors;[d] having also conflicted with the terrors of death and the powers of darkness, felt and borne the weight of God's wrath;[e] he laid down his life an offering for sin,[f] enduring the painful, shameful, and cursed death of the cross.[g]

Q. 50. *Wherein consisted Christ's humiliation after his death?*

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endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

[y] Matt. iv. 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. See verses 2–12; Luke iv. 1–14.

[z] Heb. ii. 17, 18. Wherefore in all things it behooved him to be made like unto *his* brethren.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. See Heb. iv. 15; Isa. liii. 14.

49. [a] Matt. xxvii. 4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

[b] Matt. xxvi. 56. Then all the disciples forsook him, and fled.

[c] Isa. liii. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

[d] Matt. xxvii. 26. And when he had scourged Jesus, he delivered *him* to be crucified. See John xix. 34; Luke xxii. 63, 64.

[e] Luke xxii. 44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? See Rom. viii. 32.

[f] Isa. liii. 10. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed. Matt. xx. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[g] Phil. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. See Heb. xii. 2. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

A. Christ's humiliation after his death, consisted in his being buried;[h] and continuing in the state of the dead and under the power of death till the third day,[i] which hath been otherwise expressed in these words, *He descended into hell.*

Q. 51. *What was the estate of Christ's exaltation?*

A. The estate of Christ's exaltation comprehendeth his resurrection,[k] ascension,[l] sitting at the right hand of the Father,[m] and his coming again to judge the world.[n]

Q. 52. *How was Christ exalted in his resurrection?*

A. Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held)[o] and having the very same body in which he suffered, with the essential properties thereof[p] (but without mortality and other common infirmities belonging to this life) really united to his soul,[q] he rose again

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50. [h] 1 Cor. xv. 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures.

[i] Matt. xii. 40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. See Psa. xvi. 10; Acts ii. 24-26; Rom. vi. 9.

51. [k] 1 Cor. xv. 4. And that he was buried, and that he rose again the third day according to the Scriptures. See Acts ii. 32.

[l] Luke xxiv. 51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Eph. iv. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

[m] Eph. i. 20. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places.*

[n] Acts i. 11. This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. See Matt. xxv. 31-46; Acts xvii. 31.

52. [o] Acts ii. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Psa. xvi. 10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

[p] Luke xxiv. 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

[q] Rom. vi. 9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Rev. i. 18. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

from the dead the third day by his own power;[r] whereby he declared himself to be the Son of God,[s] to have satisfied divine justice,[t] to have vanquished death and him that had the power of it,[u] and to be Lord of quick and dead.[w] All which he did as a public person,[x] the head of his Church,[y] for their justification,[z] quickening in grace,[a] support against enemies,[b] and to assure them of their resurrection from the dead at the last day.[c]

Q. 53. *How was Christ exalted in his ascension?*

A. Christ was exalted in his ascension in that; having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God,[d] and giving them commission

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[r] John ii. 19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. John x. 18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

[s] Rom. i. 4. And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

[t] Rom. viii. 33, 34. *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God.

[u] Heb. ii. 14. That through death he might destroy him that had the power of death, that is, the devil.

[w] Rom. xiv. 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

[x] 1 Cor. xv. 21, 22. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

[y] Eph. i. 22, 23. And gave him *to be* the head over all *things* to the church, Which is his body, the fullness of him that filleth all in all. See Col. i. 18.

[z] Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

[a] Eph. ii. 5, 6. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus. See Col. ii. 12.

[b] 1 Cor. xv. 25, 26. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death.

[c] 1 Cor. xv. 20. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. 1 Thess. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

53. [d] Acts i. 2, 3. Until the day in which he was taken up, after that

to preach the gospel to all nations;[e] forty days after his resurrection, he, in our nature and as our head,[f] triumphing over enemies,[g] visibly went up into the highest heavens, there to receive gifts for men,[h] to raise up our affections thither,[i] and to prepare a place for us,[k] where himself is and shall continue till his second coming at the end of the world.[l]

Q. 54. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favor with God the Father,[m] with all fullness of joy,[n] glory,[o] and power over all things in heaven and earth;[p] and doth gather and defend his Church, and subdue their enemies;

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he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

[e] Matt. xxviii. 19. Go ye therefore, and teach all nations.

[f] Heb. vi. 20. Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever.

[g] Eph. iv. 8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

[h] Acts i. 9. While they beheld, he was taken up; and a cloud received him out of their sight. Eph. iv 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. Psa. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, *for* the rebellious also, that the LORD God might dwell *among them.*

[i] Col. iii. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

[k] John xiv. 2, 3. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

[l] Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

54. [m] Phil. ii. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

[n] Acts ii. 28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. See Psa. xvi. 11.

[o] John xvii. 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

[p] Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church. Matt. xxviii. 18. And

furnisheth his ministers and people with gifts and graces,[q] and maketh intercession for them.[r]

Q. 55. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven,[s] in the merit of his obedience and sacrifice on earth,[t] declaring his will to have it applied to all believers;[u] answering all accusations against them;[w] and procuring for them quiet of conscience notwithstanding daily failings,[x] access with boldness to the throne of grace,[y] and acceptance of their persons[z] and services.[a]

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. See 1 Pet. iii. 22.

[q] Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. See Psa. cx.

[r] Rom. viii. 34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

55. [s] Heb. ix. 24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

[t] Heb. i. 3. When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

[u] John xvii. 9, 20, 24. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.—Neither pray I for these alone, but for them also which shall believe on me through their word;—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.

[w] Rom. viii. 35. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[x] 1 John ii. 1, 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world. Rom. v. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

[y] Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[z] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[a] 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house,

Q. 56. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men,[b] shall come again at the last day in great power,[c] and in the full manifestation of his own glory and of his Father's, with all his holy angels,[d] with a shout, with the voice of the archangel, and with the trumpet of God,[e] to judge the world in righteousness.[f]

Q. 57. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured redemption,[g] with all other benefits of the covenant of grace.[h]

Q. 58. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured by the application of them unto us,[i] which is the work especially of God the Holy Ghost.[k]

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a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. See Rev. viii. 3, 4.

56. [b] Acts iii. 14, 15. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead.

[c] Matt. xxiv. 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

[d] Luke ix. 26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. See Matt. xxv. 31.

[e] 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

[f] Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

57. [g] Heb. ix. 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

[h] 2 Cor. i. 20. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

58. [i] John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

[k] Tit. iii. 5, 6. But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he

Q. 59. *Who are made partakers of redemption through Christ?*

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it;[l] who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel.[m]

Q. 60. *Can they who have never heard the gospel, and so know not Jesus Christ, or believe in him, be saved by their living according to the light of nature?*

A. They who having never heard the gospel,[n] know not Jesus Christ,[o] and believe not in him, cannot be saved,[p] be they never so diligent to frame their lives according to the light of nature,[q] or the laws of that

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shed on us abundantly through Jesus Christ our Saviour. John xvi. 14, 15. He shall glorify me: for he shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

59. [l] John vi. 37, 39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John x. 15, 16. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. See Eph. i. 13, 14.

[m] Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God. John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

60. [n] Rom. x. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher.

[o] 2 Thess. i. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Eph. ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

[p] John viii. 24. If ye believe not that I am *he*, ye shall die in your sins. John iii. 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

[q] 1 Cor. i. 21. For after that in the wisdom of God the world by

religion which they profess;[r] neither is there salvation in any other, but in Christ alone,[s] who is the Saviour only of his body the Church.[t]

Q. 61. *Are all they saved who hear the gospel, and live in the Church?*

A. All that hear the gospel, and live in the visible Church, are not saved; but only they who are true members of the Church invisible.[u]

Q. 62. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world do profess the true religion,[w] and of their children.[x]

Q. 63. *What are the special privileges of the visible Church?*

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wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

[r] John iv. 22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. See Phil. iii. 4–10. Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

[s] Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[t] Eph. v. 23. Even as Christ is the head of the church: and he is the Saviour of the body.

61. [u] Rom. ix. 6. They *are* not all Israel, which are of Israel. Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. See Matt. xxii. 14; John xii. 38–40.

62. [w] 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. See 1 Cor. xii. 13; Rom. xv. 9–13; Matt. xxviii. 19, 20.

[x] Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

A. The visible Church hath the privilege of being under God's special care and government;[y] of being protected and preserved in all ages, notwithstanding the opposition of all enemies;[z] and of enjoying the communion of saints, the ordinary means of salvation,[a] and offers of grace by Christ to all members of it in the ministry of the gospel, testifying that whosoever believes in him shall be saved,[b] and excluding none that will come unto him.[c]

Q. 64. *What is the invisible Church?*

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.[d]

Q. 65. *What special benefits do the members of the invisible Church enjoy by Christ?*

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63. [y] Isa. iv. 5, 6. And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. See 1 Tim. iv. 10.

[z] Matt. xvi. 18. And upon this rock I will build my church; and the gates of hell shall not prevail against it. See Isa. xxxi. 4, 5; Zech. xii. 2-4, 8, 9; Psa. cxv.

[a] Acts ii. 42. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[b] Psa. cxlvii. 19, 20. He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his* judgments, they have not known them. See Rom. ix. 4; Acts xvi. 31. Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Rom. viii. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[c] John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

64. [d] Eph. i. 10, 22, 23. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him.—And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fullness of him that filleth all in all. John xi. 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. John x. 16. And other sheep I have, which are not

A. The members of the invisible Church, by Christ, enjoy union and communion with him in grace and glory.[e]

Q. 66. *What is that union which the elect have with Christ?*

A. The union which the elect have with Christ is the work of God's grace,[f] whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband;[g] which is done in their effectual calling.[h]

Q. 67. *What is effectual calling?*

A. Effectual calling is the work of God's almighty power and grace,[i] whereby (out of his free and especial love to his elect, and from nothing in them moving him

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of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

65. [e] John xvii. 21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us. 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. John xvii. 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.

66. [f] Eph. ii. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)

[g] 1 Cor. vi. 17. But he that is joined unto the Lord is one spirit. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

[h] 1 Cor. i. 9. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

67. [i] Eph. i. 18–20. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*. 2 Tim. i. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

thereunto) [k] he doth in his accepted time invite and draw them to Jesus Christ, by his Word and Spirit; [l] savingly enlightening their minds, [m] renewing and powerfully determining their wills, [n] so as they (although in themselves dead in sin) are hereby made willing and able, freely to answer his call, and to accept and embrace the grace offered and conveyed therein. [o]

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectually called; [p] although others may be and often are outwardly called by the ministry of the Word, [q] and have some common opera-

[k] Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. See Eph. ii. 4-10. Rom. ix. 11. For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

[l] 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. 2 Cor. vi. 2. Behold, now *is* the accepted time; behold, now *is* the day of salvation. John vi. 44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 2 Thess. ii. 13, 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

[m] Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

[n] Ezek. xi. 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh and will give them a heart of flesh. See Ezek. xxxvi. 26, 27.

[o] John vi. 45. And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. See Deut. xxx. 6; Eph. ii. 5.

68 [p] Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. Acts ii. 47. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

[q] Matt. xxii. 14. For many are called, but few *are* chosen.

tions of the Spirit;[r] who, for their willful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.[s]

Q. 69. *What is the communion in grace, which the members of the invisible church have with Christ?*

A. The communion in grace, which the members of the invisible Church have with Christ, is their partaking of the virtue of his mediation, in their justification,[t] adoption,[u] sanctification, and whatever else in this life manifests their union with him.[w]

Q. 70. *What is justification?*

A. Justification is an act of God's free grace unto sinners,[x] in which he pardoneth all their sin, accepteth and accounteth their persons righteous in his sight;[y] not for

[r] Matt. xiii. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

[s] Psa. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; *and* they walked in their own counsels. John xii. 38–40. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. See Acts xxviii. 25–27; John vi. 64, 65; Prov. i. 24–32; Psa. xcv. 7–11.

69. [t] Rom. viii. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

[u] Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

[w] 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

70. [x] Rom. iii. 22–25. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

[y] Rom. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the

any thing wrought in them, or done by them,[z] but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,[a] and received by faith alone.[b]

Q. 71. *How is justification an act of God's free grace?*

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified:[c] yet, inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them; and did provide this surety, his only Son,[d] imputing his righteousness to

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world unto himself, not imputing their trespasses unto them.—For he hath made him *to be* sin for us, who know no sin; that we might be made the righteousness of God in him.

[z] Eph. i. 6, 7. Wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

[a] Rom. iii. 24, 25. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation, through faith in his blood. Rom. v. 17–19. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one *judgment came* upon all men to condemnation, even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. iv. 6-8. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin.

[b] Rom. v. 1. Therefore being justified by faith, we have peace with God. Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. See Gal. ii. 16; Phil. iii. 9; Rom. iii. 25, 26.

71. [c] Matt. xx. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Rom. v. 8–10, 19. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

[d] 1 Tim. ii. 5, 6. For *there is* one God, and one mediator between God

them,[e] and requiring nothing of them for their justification but faith,[f] which also is his gift,[g] their justification is to them of free grace.[h]

Q. 72. *What is justifying faith?*

A. Justifying faith is a saving grace,[i] wrought in the heart of a sinner, by the Spirit[k] and word of God,[l] whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition,[m] not only assenteth to the truth of the promise of the gospel,[n] but receiveth and resteth upon Christ and his righteousness therein held

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and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Isa. liii. 5, 6. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Heb. vii. 22. By so much was Jesus made a surety of a better testament. Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

[e] 2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. See Rom. iv. 11; 1 Cor. i. 30.

[f] Rom. iii. 25. Whom God hath set forth *to be* a propitiation through faith in his blood. Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

[g] Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

[h] Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

72. [i] Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[k] 1 Cor. xii. 3, 9. No man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.—To another faith by the same Spirit.

[l] Rom. x. 14, 17. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith *cometh* by hearing, and hearing by the word of God. See Rom. i. 16.

[m] John xvi. 8, 9. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me. Acts xvi. 30. Sirs, what must I do to be saved? See Acts ii. 37; Eph. ii. 1; Acts iv. 12; Rom. vii. 9.

[n] Eph. i. 13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation.

forth, for pardon of sin,[o] and for the accepting and accounting of his person righteous in the sight of God for salvation.[p]

Q. 73. *How doth faith justify a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it;[q] nor as if the grace of faith, or any act thereof, were imputed to him for justification;[r] but only as it is an instrument, by which he receiveth and applieth Christ and his righteousness.[s]

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God,[t] in and for his only Son Jesus Christ,[u] whereby all those that are

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[o] Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. See Acts xvi. 31; John i. 12.

[p] Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

73. [q] Gal. iii. 11. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

[r] Rom. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. See Rom. x. 10.

[s] John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. See Phil. iii. 9. Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

74. [t] 1 John iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

[u] Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4, 5. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

justified are received into the number of his children,[w] have his name put upon them,[x] the Spirit of his Son given to them,[y] are under his fatherly care and dispensations,[z] admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.[a]

Q. 75. *What is sanctification?*

A. Sanctification is a work of God's grace, whereby, they whom God hath before the foundation of the world chosen to be holy, are in time through the powerful operation of his Spirit,[b] applying the death and resurrection of Christ unto them,[c] renewed in their whole man after the image of God;[d] having the seeds of repentance unto

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[w] John i. 12. But as many as received him, to them gave he power to become the sons of God.

[x] 2 Cor. vi. 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Rev. iii. 12. And *I will write upon him* my new name.

[y] Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[z] Psa. ciii. 13. Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him. Matt. vi. 32. For your heavenly Father knoweth that ye have need of all these things.

[a] Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together. See Heb. vi. 12.

75. [b] Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 2 Thess. ii. 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

[c] Rom. vi. 4–6. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

[d] Eph. iv 23, 24. And be renewed in the spirit of your mind; And

life and all other saving graces, put into their hearts,[e] and those graces so stirred up, increased, and strengthened,[f] as that they more and more die unto sin and rise unto newness of life.[g]

Q. 76. *What is repentance unto life?*

A. Repentance unto life is a saving grace,[h] wrought in the heart of a sinner by the Spirit[i] and word of God,[k] whereby, out of the sight and sense, not only of the dan-

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that ye put on the new man, which after God is created in righteousness and true holiness.

[e] Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

[f] Jude 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Eph. iii. 16–19. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Col. i. 10, 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

[g] Rom. vi. 4, 6. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

76. [h] Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 2 Tim. ii. 25. If God peradventure will give them repentance to the acknowledging of the truth.

[i] John xvi. 8, 9. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me.

[k] Acts xi. 18, 20, 21. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. See Psa. xix. 7–14; Acts ii. 37.

ger,[l] but also of the filthiness and odiousness of his sins,[m] and upon the apprehension of God's mercy in Christ to such as are penitent,[n] he so grieves for[o] and hates his sins,[p] as that he turns from them all to God,[q] purposing

[l] Ezek. xviii. 30, 32. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.—For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye. Luke xv. 17, 18. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

[m] Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Ezek. xvi. 61, 63. Then thou shalt remember thy ways, and be ashamed.—That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame. See Psa. li.

[n] Psa. cxxx. 3–7. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared. I wait for the LORD, my soul doth wait, and in his word do I hope. My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning. Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption. Joel ii. 12, 13. Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. See Zech. xii. 10: Matt. xxvi. 75.

[o] Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself *thus:* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

[p] 2 Cor. vii. 11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge!

[q] Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God. Ezek. xiv. 6. Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations. 1 Kings viii. 47, 48. If they shall bethink themselves in the land whither they were carried captives, and

and endeavoring constantly to walk with him in all the ways of new obedience.[r]

Q. 77. *Wherein do justification and sanctification differ?*

A. Although sanctification be inseparably joined with justification,[s] yet they differ, in that God in justification imputeth the righteousness of Christ;[t] in sanctification his Spirit infuseth grace, and enableth to the exercise thereof;[u] in the former, sin is pardoned;[w] in the other, it is subdued;[x] the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;[y] the other is

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repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; And *so* return unto thee with all their heart, and with all their soul. See 1 Sam. vii. 3.

[r] Psa. cxix. 59, 128. I thought on my ways, and turned my feet unto thy testimonies.—Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way. See Luke i. 6. Rom. vi. 17, 18. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. Luke xix. 8. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

77. [s] 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

[t] Rom. iv. 6, 8. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.—Blessed *is* the man to whom the Lord will not impute sin. See 2 Cor. v. 21; Rom. iii. 24.

[u] Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

[w] Rom. iii. 24, 25. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.

[x] Rom. vi. 6, 14. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

[y] Rom. viii. 1, 33, 34. *There is* therefore now no condemnation to

neither equal in all,[z] nor in this life perfect in any,[a] but growing up to perfection.[b]

Q. 78. *Whence ariseth the imperfection of sanctification in believers?*

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins,[c] are hindered in all their spiritual services,[d] and their best works are imperfect and defiled in the sight of God.[e]

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them which are in Christ Jesus.—Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth?

[z] Heb. v. 12–14. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. See 1 John ii. 12–14.

[a] 1 John i. 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us.—If we say that we have not sinned, we make him a liar, and his word is not in us.

[b] 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Phil. iii. 12–14. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

78. [c] Rom. vii. 18, 23. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. See Mark xiv. 66–72; Gal. ii. 11, 12.

[d] Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Heb. xii. 1. Let us lay aside every weight, and the sin which doth so easily beset *us*.

[e] Isa. lxiv. 6. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. See Ex. xxviii. 38.

Q. 79. *May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?*

A. True believers, by reason of the unchangeable love of God,[f] and his decree and covenant to give them perseverance,[g] their inseparable union with Christ,[h] his continual intercession for them,[i] and the Spirit and seed of God abiding in them,[k] can neither totally nor finally fall away from the state of grace,[l] but are kept by the power of God through faith unto salvation.[m]

79. [f] Jer. xxxi. 3. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. John xiii. 1. Having loved his own which were in the world, he loved them unto the end.

[g] 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Heb. xiii. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. 2 Sam. xxiii. 5.—Yet he hath made with me an everlasting covenant, ordered in all *things*, and sure. See Isa. liv. 10.

[h] 1 Cor. i. 8, 9. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

[i] Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Luke xxii. 32. But I have prayed for thee, that thy faith fail not.

[k] 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 John ii. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

[l] Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

[m] 1 Pet. i. 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Phil. i. 6.—He which hath begun a good work in you will perform *it* until the day of Jesus Christ.

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him,[n] may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made,[o] and bearing witness with their spirits that they are the children of God,[p] be infallibly assured that they are in the estate of grace and shall persevere therein unto salvation.[q]

Q. 81. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the

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80. [n] 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments. See Acts xxiv. 16.

[o] 1 Cor. ii. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 John iv. 13, 16. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John iii. 14, 18, 19, 21, 24. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.—My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. —Beloved, if our heart condemn us not, *then* have we confidence toward God.—And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Heb. vi. 11, 12. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.

[p] Rom. viii. 16. The Spirit itself beareth witness with our spirits, that we are the children of God.

[q] 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 2 Tim. i. 12. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

essence of faith,[r] true believers may wait long before they obtain it;[s] and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions;[t] yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair.[u]

Q. 82. *What is the communion in glory, which the members of the invisible Church have with Christ?*

A. The communion in glory, which the members of the invisible Church have with Christ, is in this life,[w] imme-

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81. [r] 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

[s] 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Psa. lxxxviii.

[t] Psa. lxxvii. 7-9. Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth *his* promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Psa. xxii. 1. My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring? Psa. xxxi. 22. For I said in my haste, I am cut off from before thine eyes. See Psa. xxx. 6, 7; li. 8, 12.

[u] Psa. lxxiii. 13-15, 23. Verily I have cleansed my heart *in* vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend *against* the generation of thy children.—Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Isa. liv. 7-11. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

82. [w] 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to

diately after death,[x] and at last perfected at the resurrection and day of judgment.[y]

Q. 83. *What is the communion in glory with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated to them, in this life, the first-fruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of;[z] and, as an earnest thereof, enjoy the sense of God's love,[a] peace of conscience, joy in the Holy Ghost, and hope of glory.[b] As, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of the torments which they shall endure after death.[c]

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of sin,[d] it is

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glory, *even* as by the Spirit of the Lord. Col. iii. 3. For ye are dead, and your life is hid with Christ in God.

[x] Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. 2 Cor. v. 8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

[y] 1 Thess. iv. 17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

83. [z] Eph. ii. 5, 6. Even when we were dead in sins, hath quickened us together with Christ.—And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.

[a] Rom. v. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 2 Cor. i. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[b] Rom. v. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

[c] Gen. iv. 13. And Cain said unto the LORD, My punishment *is* greater than I can bear. Matt. xxvii. 4.—I have sinned in that I have betrayed the innocent blood. Heb. x. 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Mark ix. 48. Where their worm dieth not, and the fire is not quenched. See Rom. ii. 9.

84. [d] Rom. vi. 23. For the wages of sin *is* death.

appointed unto all men once to die;[e] for that all have sinned.[f]

Q. 85. *Death bring the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it;[g] so that, although they die, yet it is out of God's love,[h] to free them perfectly from sin and misery,[i] and to make them capable of further communion with Christ in glory, which they then enter upon.[k]

Q. 86. *What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is in that their souls are then made perfect in holiness,[l]

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[e] Heb. ix. 27. And as it is appointed unto men once to die.

[f] Rom. v. 12. So death passed upon all men, for that all have sinned.

85. [g] 1 Cor. xv. 26, 55–57. The last enemy *that* shall be destroyed *is* death.—O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. See Heb. ii. 15.

[h] Rom. xiv. 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. Psa. cxvi. 15. Precious in the sight of the LORD *is* the death of his saints.

[i] Rev. xiv. 13. Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Luke xvi. 25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

[k] Luke xxiii. 43. And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me in paradise. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

86. [l] Acts vii. 55, 59. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.—And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. Rev. vii. 13, 14. And one of the elders answered, saying unto me, What are these which

and received into the highest heavens,[m] where they behold the face of God in light and glory;[n] waiting for the full redemption of their bodies,[o] which even in death continue united to Christ,[p] and rest in their graves, as in their beds,[q] till at the last day they be again united to their souls.[r] Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness; and their bodies kept in their graves, as in their prisons, until the resurrection and judgment of the great day.[s]

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are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. xix. 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[m] 2 Cor. v. 8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Eph. iv. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

[n] Rev. vii. 15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 1 Cor. xiii. 12. Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. See Matt. v. 8.

[o] Rom. viii. 23. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. Psa. xvi. 9. My flesh also shall rest in hope.

[p] Rom. viii. 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

[q] 1 Kings ii. 10. So David slept with his fathers, and was buried in the city of David. John xi. 11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep.

[r] 1 Thess. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

[s] Luke xvi. 23, 24. And in hell he lifted up his eyes, being in tor-

Q. 87. *What are we to believe concerning the resurrection?*

A. We are to believe, that, at the last day, there shall be a general resurrection of the dead, both of the just and unjust:[t] when they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which are laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ.[u] The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, and incorruptible, and made like to his glorious body:[w] and the bodies of the wicked shall be raised up in dishonor by him as an offended judge.[x]

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ments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Jude 7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

87. [t] Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust.

[u] 1 Cor. xv. 51–53. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. 1 Thess. iv. 15–17. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. See John v. 28, 29.

[w] 1 Cor. xv. 21–23, 42–44. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. —So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body. See Dan. xii. 2.

[x] John v. 28, 29. Marvel not at this: for the hour is coming, in the

Q. 88. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the general and final judgment of angels and men:[y] the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.[z]

Q. 89. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment, the wicked shall be set on Christ's left hand,[a] and, upon clear evidence and full conviction of their own consciences,[b] shall have the fearful but just sentence of condemnation pronounced against them;[c] and thereupon shall be cast out from the favor-

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which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. See Matt. xxv. 33.

88. [y] Matt. xvi. 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment. 2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

[z] Matt. xxiv. 36, 42, 44. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. See Luke xxi. 35, 36.

89. [a] Matt. xxv. 33. And he shall set the sheep on his right hand, but the goats on the left.

[b] Matt. xxii. 12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Luke xix. 22. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I had not down, and reaping that I did not sow.

[c] Matt. xxv. 41, 42. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink.

able presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments both of body and soul, with the devil and his angels for ever.[d]

Q. 90. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous, being caught up to Christ in the clouds;[e] shall be set on his right hand, and there openly acknowledged and acquitted:[f] shall join with him in the judging of reprobate angels and men:[g] and shall be received into heaven,[h] where they shall be fully and for ever freed from all sin and misery;[i] filled with inconceivable joys;[k] made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels;[l] but especially in the immediate vision

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[d] Matt. xxv. 46. And these shall go away into everlasting punishment. 2 Thess. i. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. See Luke xvi. 26; Mark ix. 43.

90. [e] 1 Thess. iv. 17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[f] Matt. xxv. 33. And he shall set the sheep on his right hand. Matt. x. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

[g] 1 Cor. vi. 2, 3. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

[h] Matt. xxv. 34, 46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—But the righteous into life eternal.

[i] Eph. v. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. See Rev. xiv. 13.

[k] Psa. xvi. 11. Thou wilt show me the path of life: in thy presence *is* fullness of joy; at thy right hand *there are* pleasures for evermore.

[l] Heb. xii. 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the

and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity.[m] And this is the perfect and full communion, which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection and day of judgment.

Having seen what the Scriptures principally teach us to believe concerning God, it follows to consider what they require as the duty of man.

Q. 91. *What is the duty which God requireth of man?*

A. The duty which God requireth of man is obedience to his revealed will.[n]

Q. 92. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.[o]

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firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

[m] 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 Cor. xiii. 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Thess. iv. 17, 18. So shall we ever be with the Lord. Wherefore comfort one another with these words. See Rev. xxii. 3–5.

91. [n] Deut. xxix. 29. The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law. Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? 1 Sam. xv. 22. And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

92. [o] Gen. i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them. Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. ii. 14, 15.

Q. 93. *What is the moral law?*

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body,[p] and in performance of all those duties of holiness and righteousness which he oweth to God and man:[q] promising life upon the fulfilling, and threatening death upon the breach of it.[r]

Q. 94. *Is there any use of the moral law to man since the fall?*

A. Although no man since the fall can attain to righteousness and life by the moral law;[s] yet there is great

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For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another. Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

93. [p] Deut. v. 1, 31, 33. Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.—I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them*. Ye shall walk in all the ways which the LORD your God hath commanded you. Luke x. 26–28. What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. 1 Thess. v. 23. *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

[q] Luke i. 75. In holiness and righteousness before him, all the days of our life. Acts xxiv. 16. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

[r] Rom. x. 5. The man which doeth those things shall live by them. Gal. iii. 10. Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

94. [s] Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Gal. ii. 16. Knowing

use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.[t]

Q. 95. *Of what use is the moral law to all men?*

A. The moral law is of use to all men, to inform them of the holy nature and will of God,[u] and of their duty binding them to walk accordingly;[w] to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives;[x] to humble them in the sense of their sin and misery,[y] and thereby help them to a clearer sight of the need they have of Christ,[z] and of the perfection of his obedience.[a]

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that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

[t] 1 Tim. i. 8. But we know that the law *is* good, if a man use it lawfully.

95. [u] Lev. xx. 7, 8. Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God. And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you. Rom. vii. 12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

[w] James ii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Micah vi. 8. What doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

[x] Psa. xix. 11, 12. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. Who can understand *his* errors? cleanse thou me from secret *faults*. Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. Rom. vii. 7. I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

[y] Rom. iii. 9, 23. What then? Are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.—For all have sinned and come short of the glory of God. Rom. vii. 9, 13. When the commandment came, sin revived, and I died.—That sin by the commandment might become exceeding sinful.

[z] Gal. iii. 21, 22. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

[a] Rom. x. 4. For Christ *is* the end of the law for righteousness to every one that believeth.

Q. 96. *What particular use is there of the moral law to unregenerate men?*

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from the wrath to come,[b] and to drive them to Christ;[c] or, upon their continuance in the estate and way of sin, to leave them inexcusable,[d] and under the curse thereof.[e]

Q. 97. *What special use is there of the moral law to the regenerate?*

A. Although they that are regenerate and believe in Christ, be delivered from the moral law as a covenant of works,[f] so as thereby they are neither justified[g] nor condemned:[h] yet, beside the general uses thereof common to

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96. [b] 1 Tim. i. 9, 10. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

[c] Gal. iii. 24. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

[d] Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. See Rom. ii. 15.

[e] Gal. iii. 10. For as many as are of the works of the law are under the curse.

97. [f] Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. vii. 4, 6. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.—But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. Gal. iv. 4, 5. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

[g] Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight.

[h] Rom. viii. 1, 34. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Who *is* he that condemneth? *It is* Christ that died, yea

them with all men, it is of special use to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead and for their good;[i] and thereby to provoke them to more thankfulness,[k] and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.[l]

Q. 98. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon mount Sinai, and written by him on two tables of stone;[m] and are recorded in the twentieth

rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

[i] Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Gal. iii. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us. 2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

[k] Col. i. 12-14. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins. See Luke i. 68, 69, 74, 75.

[l] Rom. vii. 22. For I delight in the law of God after the inward man. Rom. xii. 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. Tit. ii. 11-14. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

98. [m] Deut. x. 4. And he wrote on the tables, according to the first

chapter of Exodus: the first four commandments containing our duty to God, and the other six our duty to man.[n]

Q. 99. *What rules are to be observed for the right understanding of the ten commandments?*

A. For the right understanding of the ten commandments, these rules are to be observed:—

1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.[o]

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.[p]

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writing, the ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me. See Ex. xxxiv. 1–4.

[n] Matt. xxii. 37–40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

99. [o] Psa. xix. 7. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. James ii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Matt. v. 21, 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

[p] Rom. vii. 14. For we know that the law is spiritual: but I am carnal, sold under sin. Deut. vi. 5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Matt. xxii. 37–39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbor as thyself. Matt. xii. 36, 37. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. See Matt. v. 27–48.

3. That one and the same thing, in divers respects, is required or forbidden in several commandments.[q]

4. That as, where a duty is commanded, the contrary sin is forbidden;[r] and, where a sin is forbidden, the contrary duty is commanded:[s] so, where a promise is annexed, the contrary threatening is included;[t] and, where a threatening is annexed, the contrary promise is included.[u]

5. That what God forbids, is at no time to be done;[w]

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[q] Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. vi. 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Prov. i. 19. So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof. Amos viii. 5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

[r] Isa. lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. Matt. xv. 4-6. For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honor not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. See Deut. vi. 13: Matt. iv. 9, 10.

[s] Eph. iv. 28. Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth.

[t] Ex. xx. 12. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Prov. xxx. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

[u] Jer. xviii. 7, 8. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;* If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Ex. xx. 7. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain. See Psa. xv. 1, 4, 5: xxiv. 4, 4.

[w] Rom. iii. 8. And not *rather*, (as we be slanderously reported, and

what he commands is always our duty;[x] and yet every particular duty is not to be done at all times.[y]

6. That, under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.[z]

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.[a]

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as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. Heb. xi. 25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

[x] Deut. iv. 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; but teach them thy sons, and thy sons' sons.

[y] Matt. xii. 7. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. Mark xiv. 7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

[z] Heb. x. 24, 25. And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching. 1 Thess. v. 22. Abstain from all appearance of evil. Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another. Col. iii. 21. Fathers, provoke not your children *to anger*, lest they be discouraged. Jude 23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

[a] Ex. xx. 10. But the seventh day *is* the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates. Lev. xix. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Gen. xviii. 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment. Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Josh. xxiv. 15. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;[b] and to take heed of partaking with others in what is forbidden them.[c]

Q. 100. *What special things are we to consider in the ten commandments?*

A. We are to consider in the ten commandments, the preface, the substance of the commandments themselves, and the several reasons annexed to some of them the more to enforce them.

Q. 101. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*[d] Wherein God manifesteth his sovereignty, as being Jehovah, the eternal, immutable, and almighty God;[e] having his being in and of himself,[f] and giving being to all his words[g] and works:[h] and that he is a God in covenant, as with Israel of old, so with all his people;[i] who, as he

flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

[b] 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

[c] 1 Tim. v. 22. Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure. Eph. v. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

101. [d] Ex. xx. 2.

[e] Isa. xliv. 6. Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I *am* the first, and I *am* the last; and besides me *there is* no God.

[f] Ex. iii. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

[g] Ex. vi. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them.

[h] Acts xvii. 24, 28. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.—For in him we live, and move, and have our being.

[i] Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting

brought them out of their bondage in Egypt, so he delivered us from our spiritual thraldom:[k] and that therefore we are bound to take him for our God alone, and to keep all his commandments.[l]

Q. 102. *What is the sum of the four commandments which contain our duty to God?*

A. The sum of the four commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.[m]

Q. 103. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me.*[n]

Q. 104. *What are the duties required in the first commandment?*

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God;[o] and to worship and glorify him

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covenant, to be a God unto thee and to thy seed after thee. Rom. iii. 29. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also.

[k] Luke i. 74, 75. That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life.

[l] 1 Pet. i. 15–18. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers. See Lev. xix. 2, 36, 37.

102. [m] Luke x. 27. And he answering said Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

103. [n] Ex. xx. 3.

104. [o] 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind. Deut. xxvi. 17. Thou hast avouched the Lord this day to be thy God. Isa. xliii. 10. Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. See Jer. xiv. 22.

accordingly,[p] by thinking,[q] meditating,[r] remembering,[s] highly esteeming,[t] honoring,[u] adoring,[w] choosing,[x] loving,[y] desiring,[z] fearing of him;[a] believing him;[b] trusting,[c] hoping,[d] delighting,[e] rejoicing in him;[f] being zealous for him;[g] calling upon him; giving all praise and

[p] Psa. xcv. 6, 7. O come, let us worship and bow down: let us kneel before the LORD our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Matt. iv. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Psa. xxix. 2. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

[q] Mal. iii. 16. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

[r] Psa. lxiii. 6. When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

[s] Eccl. xii. 1. Remember now thy Creator in the days of thy youth.

[t] Psa. lxxi. 19. Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

[u] Mal. i. 6. A son honoreth *his* father, and a servant his master: If then I *be* a father, where *is* mine honor? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

[w] Isa. xlv. 23. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. See Psa. xcvi.

[x] Josh. xxiv. 22. And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

[y] Deut. vi. 5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

[z] Psa. lxxiii. 25. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

[a] Isa. viii. 13. Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

[b] Ex. xiv. 31. And the people feared the LORD, and believed the LORD.

[c] Isa. xxvi. 4. Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength.

[d] Psa. cxxx. 7. Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

[e] Psa. xxxvii. 4. Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

[f] Psa. xxxii. 11. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

[g] Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord. See Num. xxv. 11.

thanks,[h] and yielding all obedience and submission to him with the whole man;[i] being careful in all things to please him,[k] and sorrowful when in any thing he is offended;[l] and walking humbly with him.[m]

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment are atheism, in denying, or not having a God;[n] idolatry, in having or worshiping more gods than one, or any with, or instead of the true God;[o] the not having and vouching him for God, and our God;[p] the omission or neglect of

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[h] Phil. iv. 6. But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

[i] Jer. vii. 23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. James iv. 7. Submit yourselves therefore to God. See Rom. xii. 1.

[k] 1 John iii. 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

[l] Psa. cxix. 136. Rivers of waters run down mine eyes, because they keep not thy law. Jer. xxxi. 18. I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

[m] Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

105. [n] Psa. xiv. 1. The fool hath said in his heart, *There is* no God. Eph. ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

[o] Jer. ii. 27, 28. Saying to a stock, Thou *art* my father: and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us. But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah. 1 Thess. i. 9. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.

[p] Psa. lxxxi. 11. But my people would not hearken to my voice; and Israel would none of me.

any thing due to him, required in this commandment;[q] ignorance,[r] forgetfulness,[s] misapprehensions,[t] false opinions,[u] unworthy and wicked thoughts of him;[w] bold and curious searchings into his secrets;[x] all profaneness,[y] hatred of God,[z] self-love,[a] self-seeking,[b] and all other in-

[q] Isa. xliii. 22, 23. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

[r] Jer. iv. 22. For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge. Hos. iv. 1, 6. Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.—My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

[s] Jer. ii. 32. Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number. See Psa. l. 22.

[t] Acts xvii. 23, 29. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.—Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

[u] Isa. xl. 18. To whom then will ye liken God? or what likeness will ye compare unto him?

[w] Psa. l. 21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such a one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

[x] Deut. xxix. 29. The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

[y] Tit. i. 16. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate. Heb. xii. 16. Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

[z] Rom. i. 30. Backbiters, haters of God, despiteful, proud, boasters.

[a] 2 Tim. iii. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

[b] Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

ordinate and immoderate setting of our mind, will or affections upon other things, and taking them off from him in whole or in part;[c] vain credulity;[d] unbelief;[e] heresy;[f] misbelief;[g] distrust;[h] despair;[i] incorrigibleness,[k] and insensibleness under judgments;[l] hardness of heart;[m] pride;[n] presumption;[o] carnal security;[p] tempting of God;[q]

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[c] 1 John ii. 15, 16. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. See 1 Sam. ii. 29; Col. iii. 2, 5.

[d] 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

[e] Heb. iii. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

[f] Gal. v. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. See Tit. iii. 10.

[g] Acts xxvi. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

[h] Psa. lxxviii. 22. Because they believed not in God, and trusted not in his salvation.

[i] Gen. iv. 13. And Cain said unto the LORD, My punishment *is* greater than I can bear.

[k] Jer. v. 3. Thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

[l] Isa. xlii. 25. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

[m] Rom. ii. 5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

[n] Jer. xiii. 15. Hear ye, and give ear; be not proud: for the LORD hath spoken.

[o] Psa. xix. 13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

[p] Zeph. i. 12. And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

[q] Matt. iv. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

using unlawful means,[r] and trusting in lawful means;[s] carnal delights and joys;[t] corrupt, blind, and indiscreet zeal;[u] lukewarmness,[w] and deadness in the things of God;[x] estranging ourselves, and apostatizing from God;[y] praying, or giving any religious worship, to saints, angels, or any other creatures;[z] all compacts and consulting with the devil,[a] and hearkening to his suggestions;[b] making men the lords of our faith and conscience;[c] slighting and

[r] Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

[s] Jer. xvii. 5. Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

[t] 2 Tim. iii. 4. Traitors, heady, highminded, lovers of pleasures more than lovers of God.

[u] Gal. iv. 17. They zealously affect you, *but* not well. Rom. x. 2. For I bear them record that they have a zeal of God, but not according to knowledge. See John xvi. 2; Luke ix. 54, 55.

[w] Rev. iii. 16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

[x] Rev. iii. 1. I know thy works, that thou hast a name that thou livest, and art dead.

[y] Ezek. xiv. 5. Because they are all estranged from me through their idols. Isa. i. 4, 5. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

[z] Hos. iv. 12. My people ask counsel at their stocks, and their staff declareth unto them. Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God. Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Rom. i. 25. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

[a] Lev. xx. 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. See 1 Sam. xxviii. 7, 11; 1 Chron. x. 13, 14.

[b] Acts v. 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land.

[c] 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. See Matt. xxiii. 9.

despising God and his commands,[d] resisting and grieving of his Spirit,[e] discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us;[f] and ascribing the praise of any good we either are, have, or can do, to fortune,[g] idols,[h] ourselves,[i] or any other creature.[k]

Q. 106. *What are we especially taught by these words* (before me) *in the first commandment?*

A. These words (*before me*) or before my face, in the first commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeased with, the sin of having any other god: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation;[l] as also to persuade us to do as in his sight, whatever we do in his service.[m]

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[d] Deut. xxxii. 15. Then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. Prov. xiii. 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. See 2 Sam. xii. 9.

[e] Acts vii. 51. Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost. Eph. iv. 30. And grieve not the Holy Spirit of God.

[f] Psa. lxxiii. 2, 3. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, *when* I saw the prosperity of the wicked. See verses 13-15, 22. Job. i. 22. In all this Job sinned not, nor charged God foolishly.

[g] Luke xii. 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

[h] Dan. v. 23. And thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

[i] Deut. viii. 17. And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. See Dan. iv. 30.

[k] Hab. i. 16. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

106. [l] Psa. xliv. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god; Shall not God search this out? for he knoweth the secrets of the heart. See Ezek. viii. 5-18.

[m] 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a

Q. 107. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.*[n]

Q. 108. *What are the duties required in the second commandment?*

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his Word;[o] particularly prayer and thanksgiving in the name of Christ;[p] the reading, preaching, and hearing of the Word;[q] the administration and receiving of the

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willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

107. [n] Ex. xx. 4–6.

108. [o] Deut. xxxii. 46. Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. 1 Tim. vi. 13, 14. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep *this* commandment without spot, unrebukeable until the appearing of our Lord Jesus Christ. See Acts ii. 42.

[p] Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Eph. v. 20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

[q] Deut. xvii. 18, 19. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them. Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all

Sacraments;[r] church government and discipline;[s] the ministry and maintenance thereof;[t] religious fasting;[u] swearing by the name of God,[w] and vowing unto him:[x] as also the disapproving, detesting, opposing all false worship;[y] and, according to each one's place

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ongsuffering and doctrine. James i. 21, 22. Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts x. 33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

[r] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. See 1 Cor. xi. 23-30.

[s] Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xviii. 15-17. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See 1 Cor. v.

[t] Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 1 Tim. v. 17, 18. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer *is* worthy of his reward. See 1 Cor. ix. 7-15.

[u] Joel ii. 12. Therefore also now, saith the LORD, Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning. 1 Cor. vii. 5. That ye may give yourselves to fasting and prayer.

[w] Deut. vi. 13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

[x] Psa. lxxvi. 11. Vow, and pay unto the LORD your God. See Isa. xix. 21; Psa. cxvi. 14, 18.

[y] Acts xvii. 16, 17. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idol-

and calling, removing it, and all monuments of idolatry.[z]

Q. 109. *What are the sins forbidden in the second commandment?*

A. The sins forbidden in the second commandment are, all devising,[a] counseling,[b] commanding,[c] using,[d] and any wise approving any religious worship not instituted by God himself;[e] the making any representation of God, of

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atry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Psa. xvi. 4. Their sorrows shall be multiplied *that* hasten *after* another *god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

[z] Deut. vii. 5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Isa. xxx. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

109. [a] Num. xv. 39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.

[b] Deut. xiii. 6. 8. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;—Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

[c] Hos. v. 11. Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment. Mic. vi. 16. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people.

[d] 1 Kings xi. 33. Because that they have forsaken me, and have worshiped Ashtoreth. 1 Kings xii. 33. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

[e] Deut. xii. 30, 32. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee: and that thou inquire not after their gods, saying, How did these nations

all, or of any of the three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever:[f] all worshiping of it,[g] or God in it or by it;[h] the making of any representation of feigned deities,[i] and all worship of them, or service belonging to them;[k] all superstitious devices,[l] corrupting the worship

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serve their gods? even so will I do likewise.—What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

[f] Deut. iv. 15, 16. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female. See verses 17–19. Acts xvii. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Rom. i. 21–23, 25. Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.—Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

[g] Gal. iv. 8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. See Dan. iii. 8.

[h] Ex. xxxii. 5. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the LORD.

[i] Ex. xxxii. 8. They have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

[k] 1 Kings xviii. 26, 28. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even unto noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.—And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. See Isa. lxv. 11.

[l] Acts xvii. 22. Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. Col. ii. 21–23. (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men. Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

of God,[m] adding to it, or taking from it,[n] whether invented and taken up of ourselves,[o] or received by tradition from others,[p] though under the title of antiquity,[q] custom,[r] devotion,[s] good intent, or any other pretence whatsoever;[t]

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[m] Mal. i. 7, 8, 14. Ye offer polluted bread upon my altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.—But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

[n] Deut. iv. 2. Ye shall not add unto the word which I command you, neither shall ye diminish *aught* from it, that ye may keep the commandments of the LORD your God which I command you.

[o] Psa. cvi. 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

[p] Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men.

[q] 1 Pet. i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers.

[r] Jer. xliv. 17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

[s] Isa. lxv. 3-5. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable *things is in* their vessels; Which say, Stand by thyself, come not near to me: for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Gal. i. 13, 14. How that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

[t] 1 Sam. xiii. 12. Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. 1 Sam. xv. 21. But the people [said Saul] took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

simony;[u] sacrilege;[w] all neglect,[x] contempt,[y] hindering,[z] and opposing the worship and ordinances which God hath appointed.[a]

Q. 110. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments;* [b] are, besides God's sovereignty over us, and propriety in us,[c] his fervent zeal for his own worship,[d] and his revengeful indignation

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[u] Acts viii. 18, 19. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

[w] Rom. ii. 22. Thou that abhorrest idols, dost thou commit sacrilege?

[x] Mal. iii. 8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

[y] Matt. xxii. 5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise. Mal. i. 7, 13. Ye offer polluted bread upon my altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.—Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick: thus ye brought an offering: should I accept this of your hand? saith the LORD.

[z] Matt xxiii. 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

[a] Acts xiii. 45. But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. See 1 Thess. ii. 15, 16.

110. [b] Ex. xx. 5, 6.

[c] Psa. xlv. 11.—He *is* thy Lord; and worship thou him. Rev. xv. 3, 4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy.

[d] Ex. xxxiv. 13, 14. But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God.

against all false worship, as being a spiritual whoredom:[e] accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations;[f] and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.[g]

Q. 111. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the* LORD *thy God in vain: for the* LORD *will not hold him guiltless that taketh his name in vain.*[h]

Q. 112. *What is required in the third commandment?*

A. The third commandment requires, that the name of God, his titles, attributes,[i] ordinances,[k] the word,[l] sacra-

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[e] 1 Cor. x. 20–22. But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he? See Deut. xxxii. 16–19; Jer. vii. 18–20; Ezek. xvi. 26, 27.

[f] Hos. ii. 2–4. Plead with your mother, plead; for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they *be* the children of whoredoms.

[g] Deut. v. 29. Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

111. [h] Ex. xx. 7.

112. [i] Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Deut. xxviii. 58. That thou mayest fear this glorious and fearful name, THE LORD THY GOD. Psa. lxviii. 4. Extol him that rideth upon the heavens by his name JAH, and rejoice before him. See Psa. xxix. 2; Rev. xv. 3, 4.

[k] Eccl. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Luke i. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[l] Psa. cxxxviii. 2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

ments,[m] prayer,[n] oaths,[o] vows,[p] lots,[q] his works,[r] and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought,[s] meditation,[t] word,[u] and writing;[w] by an holy profession,[x] and answerable conversation,[y] to the glory of God,[z] and the good of ourselves[a] and others.[b]

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[m] 1 Cor. xi. 28, 29. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[n] 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

[o] Jer. iv. 2. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness.

[p] Eccl. v. 2, 4. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.—When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

[q] Acts i. 24, 26. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen. —And they gave forth their lots: and the lot fell upon Matthias.

[r] Job xxxvi. 24. Remember that thou magnify his work, which men behold.

[s] Mal. iii. 16. And a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

[t] Psa. viii. 1, 3, 4. O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.—When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?

[u] Psa. cv. 2, 5. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.—Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth.

[w] Psa. cii. 18. This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

[x] 1 Pet. iii. 15. But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Mic. iv. 5. We will walk in the name of the LORD our God for ever and ever.

[y] Phil. i. 27. Only let your conversation be as it becometh the gospel of Christ.

[z] 1 Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

[a] Jer. xxxii. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

[b] 1 Pet. ii. 12. Having your conversation honest among the Gentiles:

Q. 113. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third commandment are, the not using of God's name as is required;[c] and the abuse of it in an ignorant,[d] vain,[e] irreverent, profane,[f] superstitious,[g] or wicked, mentioning or otherwise using his titles, attributes,[h] ordinances,[i] or

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that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

113. [c] Mal. ii. 2. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you and I will curse your blessings.

[d] Acts xvii. 23. I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

[e] Prov. xxx. 9. Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

[f] Mal. i. 6, 7, 12. A son honoreth *his* father, and a servant his master: if then I *be* a father, where *is* mine honor? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.—But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

[g] Jer. vii. 4. Trust ye not in lying words, saying, The temple of the LORD, the temple of the LORD, the temple of the LORD, *are* these. See verses 9, 10, 14, 31. 1 Sam. iv. 3, 5. And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.—And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

[h] Ex. v. 2. And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? Psa. cxxxix. 20. For they speak against thee wickedly, *and* thine enemies take *thy name* in vain. See 2 Kings xviii. 30, 35.

[i] Psa. l. 16, 17. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. 1 Cor. xi. 21–23. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the

works,[k] by blasphemy,[l] perjury;[m] all sinful cursing,[n] oaths,[o] vows,[p] and lots;[q] violating of our oaths and vows, if lawful;[r] and fulfilling them, if of things unlawful;[s] murmuring and quarreling at,[t] curious pry-

church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread.

[k] Isa. v. 12. And the harp, and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

[l] 2 Kings xix. 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. See Lev. xxiv. 11.

[m] Zech. v. 4. And it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it.

[n] Rom. xii. 14. Bless, and curse not. See 1 Sam. xvii. 43; 2 Sam. xvi. 5.

[o] Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods. Jer. xxiii. 10. For because of swearing the land mourneth. Matt. v. 34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne. See verses 33–37.

[p] Deut. xxiii. 18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow. Acts xxiii. 12, 14. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.—And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

[q] Esth. ix. 24. Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them. See. Psa. xxii. 18.

[r] Psa. xxiv. 4. Who hath not lifted up his soul unto vanity, nor sworn deceitfully. Ezek. xvii. 16, 18, 19. *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.—Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

[s] Mark vi. 26. And the king was exceeding sorry: *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. See 1 Sam. xxv. 22, 32–34.

[t] Rom. ix. 14, 19, 20. What shall we say then? *Is there* unrighteous-

ing into,[u] and misapplying of God's decrees[w] and providences;[x] misinterpreting,[y] misapplying,[z] or any way perverting the Word, or any part of it,[a] to profane jests,[b] curious and unprofitable questions, vain janglings, or the maintaining of false doctrines;[c] abusing it, the

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ness with God? God forbid. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

[u] Deut. xxix. 29. The secret *things belong* unto the LORD.

[w] Rom. iii. 5, 7, 8. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man).—For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not *rather*, (as we be slanderously reported, and as some affirm that ye say,) Let us do evil, that good may come? whose damnation is just.

[x] Eccl. viii. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. See Psa. lxxiii. 12, 13; Psa. xxxix.

[y] Matt. v. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. See verses 21–48.

[z] Ezek. xiii. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

[a] 2 Pet. iii. 16. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction. Matt. xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

[b] Jer. xxiii. 34, 36, 38. And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.—And the burden of the LORD shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. —But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD.

[c] 1 Tim. vi. 4, 5, 20. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.—O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called. 2 Tim. ii. 14. Charging *them* before the Lord that

creatures, or any thing contained under the name of God, to charms,[d] or sinful lust and practices;[e] the maligning,[f] scorning,[g] reviling,[h] or any wise opposing of God's truth, grace, and ways;[i] making profession of religion in hypocrisy, or for sinister ends;[k] being ashamed of it,[l]

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they strive not about words to no profit, *but* to the subverting of the hearers. Tit. iii. 9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

[d] Deut. xviii. 10, 11. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. See Acts xix. 13.

[e] 2 Tim. iv. 3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. See Jude 4; Rom. xiii. 13, 14; 1 Kings xxi. 9, 10.

[f] Acts xiii. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 John iii. 12. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

[g] 2 Pet. iii. 3. Knowing this first, that there shall come in the last day scoffers, walking after their own lusts. Psa. i. 1. Nor sitteth in the seat of the scornful.

[h] 1 Pet. iv. 4. Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*.

[i] Acts xiii. 45, 50. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.—But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. Acts iv. 18. And commanded them not to speak at all, nor teach in the name of Jesus. See Acts xix. 9; 1 Thess. ii. 16; Heb. x. 29.

[k] Matt. xxiii. 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer. 2 Tim. iii. 5. Having a form of godliness, but denying the power thereof. See Matt. vi. 1-3, 5, 16.

[l] Mark viii. 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

or a shame to it, by uncomfortable,[m] unwise,[n] unfruitful[o] and offensive walking,[p] or backsliding from it.[q]

Q. 114. *What reasons are annexed to the third commandment?*

A. The reasons annexed to the third commandment, in these words, "*the* LORD *thy God*," and "*for the* LORD *will not hold him guiltless that taketh his name in vain*"[r] are, because he is the Lord and our God, therefore his name is not to be profaned or any way abused by us;[s] especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment,[t] albeit many such escape the censures and punishments of men.[u]

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the Sabbath-*

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[m] Psa. lxxiii. 11, 15. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

[n] Eph. v. 15–17. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*. See 1 Cor. vi. 5, 6.

[o] Isa. v. 4. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? See 2 Pet. i. 8, 9.

[p] Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you.

[q] Gal. iii. 1, 3. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?—Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? See Heb. vi. 6.

114. [r] Ex. xx. 7.

[s] Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I *am* the LORD.

[t] Deut. xxviii. 58, 59. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance. See Ezek. xxxvi. 21–23.

[u] 1 Sam. iii. 13. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. See 1 Sam. ii. 12–17, 22–25.

day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD *thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the* LORD *made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the* LORD *blessed the Sabbath-day and hallowed it.*[w]

Q. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath,[x] and in the New Testament called *The Lord's Day.*[y]

Q. 117. *How is the Sabbath or Lord's Day to be sanctified?*

A. The Sabbath or Lord's Day is to be sanctified by an holy resting all that day,[z] not only from such works as are

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115. [w] Ex. xx. 8–11.

116. [x] Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 1 Cor. xvi. 2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him. Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. John xx. 19, 26. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.—And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. See Matt. v. 17, 18; Isa. lvi. 2, 4, 6, 7.

[y] Rev. i. 10. I was in the Spirit on the Lord's day.

117. [z] Ex. xx. 8, 10. Remember the sabbath day to keep it holy. But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates.

at all times sinful, but even from such worldly employments and recreations as are on other days lawful;[a] and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy)[b] in the public and private exercises of God's worship.[c] And, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose, and seasonably to despatch our worldly business, that we may be the more free and fit for the duties of that day.[d]

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[a] Ex. xvi. 25, 26. And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none. Jer xvii. 21, 22. Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem: Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work: but hallow ye the sabbath day as I commanded your fathers. See Neh. xiii. 15–22.

[b] Matt. xii. 1–5. At that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him; How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? See verses 6–13.

[c] Lev. xxiii. 3. Six days shall work be done: but the seventh day *is* the sabbath of rest, a holy convocation. Isa. lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. Luke iv. 16. And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

[d] Ex. xx. 8. Remember the sabbath day, to keep it holy. Luke xxiii. 54, 56. And that day was the preparation, and the sabbath drew on.—And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Neh. xiii. 19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be

Q. 118. *Why is the charge of keeping the Sabbath more specially directed to governors of families and other superiors?*

A. The charge of keeping the Sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft-times to hinder them by employments of their own.[e]

Q. 119. *What are the sins forbidden in the fourth commandment?*

A. The sins forbidden in the fourth commandment are, all omissions of the duties required,[f] all careless, negligent, and unprofitable performing of them, and being weary of them;[g] all profaning the day by idleness, and doing that which is in itself sinful;[h] and by all needless works, words, and thoughts, about our worldly employments and recreations.[i]

Q. 120. *What are the reasons annexed to the fourth commandment, the more to enforce it?*

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shut, and charged that they should not be opened till after the sabbath.

118. [e] Ex. xxiii. 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. See Ex. xx. 10.

119. [f] Ezek. xxii. 26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

[g] Amos viii. 5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

[h] Ezek. xxiii. 38. Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

[i] Jer. xvii. 27. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. See Isa. lviii. 13.

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *six days shalt thou labor and do all thy work :* [k] from God's challenging a special propriety in that day, *the seventh day is the Sabbath of the* LORD *thy God :* [l] from the example of God, who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day :* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it, *wherefore the* LORD *blessed the Sabbath-day and hallowed it.*[m]

Q. 121. *Why is the word* remember *set in the beginning of the fourth commandment?*

A. The word *remember* is set in the beginning of the fourth commandment,[n] partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it ;[o] and, in keeping it, better to keep all the rest of the commandments,[p] and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion :[q]

120. [k] Ex. xx. 9.

[l] Ex. xx. 10.

[m] Ex. xx. 11.

121. [n] Ex. xx. 8.

[o] Ex xvi. 23. To morrow *is* the rest of the holy sabbath unto the LORD : bake *that* which ye will bake *to day,* and seethe that ye will seethe : and that which remaineth over lay up for you to be kept until the morning. Mark xv. 42. And now when the even was come, because it was the preparation, that is, the day before the sabbath.

[p] Ezek. xx. 12, 19, 20. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them. I *am* the LORD your God : walk in my statutes, and keep my judgments, and do them ; And hallow my sabbaths ; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

[q] Gen. ii. 2, 3. And on the seventh day God ended his work which he had made : and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made. Psa. cxviii. 22, 24. The stone *which* the builders re-

and partly because we are ready to forget it,[r] for that there is less light of nature for it,[s] and yet it restraineth our natural liberty in things at other times lawful;[t] that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it;[u] and that Satan with his instruments, much labor to blot out the glory, and even the memory of it, and to bring in all irreligion and impiety.[w]

Q. 122. *What is the sum of the six commandments which contain our duty to man?*

A. The sum of the six commandments which contain

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fused is become the head *stone* of the corner.—This *is* the day *which* the LORD hath made; we will rejoice and be glad in it. Mark xvi. 2-6. And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. Rev. i. 10. I was in the Spirit on the Lord's day.

[r] Ezek. xxii. 26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

[s] Neh. ix 14. And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.

[t] Ex. xxxiv. 21. Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

[u] Ex. xx. 9. Six days shalt thou labor. Amos viii. 5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

[w] Jer. xvii. 21-23. Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. See Neh. xiii. 15-23.

our duty to man, is, to love our neighbor as ourselves,[x] and to do to others what we would have them to do to us.[y]

Q. 123. *Which is the fifth commandment?*

A. The fifth command is, *Honor thy father and thy mother, that thy days may be long upon the land which the* LORD *thy God giveth thee.*[z]

Q. 124. *Who are meant by* father *and* mother, *in the fifth commandment?*

A. By *father* and *mother*, in the fifth commandment, are meant not only natural parents,[a] but all superiors in age[b] and gifts;[c] and especially such as by God's ordinance are over us in place of authority, whether in family,[d] church,[e] or commonwealth.[f]

Q. 125. *Why are superiors styled* father *and* mother?

A. Superiors are styled *father* and *mother*, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to

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122. [x] Matt. xxii. 39. And the second *is* like unto it, Thou shalt love thy neighbor as thyself.

[y] Matt. vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

123. [z] Ex. xx. 12.

124. [a] Prov. xxiii. 22, 25. Hearken unto thy father that begat thee, and despise not thy mother when she is old. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. See Eph. vi. 1, 2.

[b] 1 Tim. v. 1, 2. Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters.

[c] Gen. iv. 20, 21. And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle. And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ. Gen. xlv. 8. And he hath made me a father to Pharaoh.

[d] 2 Kings v. 13. And his servants came near, and spake unto him, and said, My Father, *if* the prophet had bid thee *do some* great thing, wouldst thou not have done *it*?

[e] Gal. iv. 19. My little children, of whom I travail in birth again until Christ be formed in you. 2 Kings ii. 12. And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! See 2 Kings xiii. 14.

[f] Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

their several relations;[g] and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.[h]

Q. 126. *What is the general scope of the fifth commandment?*

A. The general scope of the fifth commandment is the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.[i]

Q. 127. *What is the honor that inferiors owe to superiors?*

A. The honor which inferiors owe to their superiors is, all due reverence in heart,[k] word,[l] and behavior;[m] prayer and thanksgiving for them;[n] imitation of their virtues

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125. [g] Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 1 Thess. ii. 7, 8, 11. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.—As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children. See Num. xi. 11, 12, 16.

[h] 1 Cor. iv. 14-16. I write not these things to shame you, but as my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

126. [i] Eph. v. 21. Submitting yourselves one to another in the fear of God. 1 Pet. ii. 17. Honor all *men*. Love the brotherhood. Fear God. Honor the king. Rom. xii. 10. *Be* kindly affectioned one to another with brotherly love; in honor preferring one another.

127. [k] Mal. i. 6. A son honoreth *his* father, and a servant his master: if then I *be* a father, where *is* mine honor? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Lev. xix. 3. Ye shall fear every man his mother, and his father.

[l] Prov. xxxi. 28. Her children arise up, and call her blessed; her husband *also*, and he praiseth her. 1 Pet. iii. 6. Even as Sarah obeyed Abraham, calling him lord.

[m] Lev. xix. 32. Thou shalt rise up before the hoary head, and honor the face of the old man. 1 Kings ii. 19. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother: and she sat on his right hand.

[n] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men; For

and graces;[o] willing obedience to their lawful commands and counsels;[p] due submission to their corrections;[q] fidelity to,[r] defence[s] and maintenance of their persons and authority, according to their several ranks, and the nature of their places;[t] bearing with their infirmities, and cov-

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kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

[o] Heb. xiii. 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. Phil. iii. 17. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

[p] Eph. vi. 1, 2, 5-7. Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise.—Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men. 1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. See Rom. xiii. 1-6; Heb. xiii. 17; Prov. iv. 3, 4; xxiii. 22.

[q] Heb. xii. 9. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence. 1 Pet. ii. 18-20. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

[r] Tit. ii. 9, 10. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again; Not purloining, but showing all good fidelity: that they may adorn the doctrine of God our Saviour in all things.

[s] 1 Sam. xxvi. 15, 16. And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster. See 2 Sam. xviii. 3; Esth. vi. 2.

[t] Matt. xxii. 21. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's. Rom. xiii. 6, 7. For this cause pay ye tribute also: for

ering them in love,[u] that so they may be an honor to them and to their government.[w]

Q. 128. *What are the sins of inferiors against their superiors?*

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them;[x] envying at,[y] contempt of,[z] and rebellion[a] against their persons[b] and

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they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor. 1 Tim. v. 17, 18. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer *is* worthy of his reward. See Gal. vi. 6; Gen. xlv. 11; xlvii. 12.

[u] Gen. ix. 23. And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness. See 1 Pet. ii. 18; Prov. xxiii. 22.

[w] Psa. cxxvii. 3–5. Lo, children *are* a heritage of the LORD: *and* the fruit of the womb *is his* reward. As arrows *are* in the hand of a mighty man; so *are* children of the youth. Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. Prov. xxxi. 23. Her husband is known in the gates, when he sitteth among the elders of the land.

128. [x] Matt. xv. 4–6. For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honor not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

[y] Num. xi. 28, 29. And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets.

[z] 1 Sam. viii. 7. For they have not rejected thee, but they have rejected me, that I should not reign over them. Isa. iii. 5. And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.

[a] 2 Sam. xv. 10. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. See verses 1–12.

[b] Ex. xxi. 15. And he that smiteth his father, or his mother, shall be surely put to death.

places,[c] in their lawful counsels,[d] commands and corrections;[e] cursing, mocking,[f] and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.[g]

Q. 129. *What is required of superiors towards their inferiors?*

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love,[h] pray for,[i] and bless their inferiors;[k] to instruct,[l]

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[c] 1 Sam. x. 27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents.

[d] 1 Sam. ii. 25. Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them.

[e] Deut. xxi. 18-21. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear

[f] Prov. xxx. 11, 17. *There is* a generation *that* curseth their father, and doth not bless their mother.—The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

[g] Prov. xix. 26. He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

129. [h] Col. iii. 19. Husbands, love *your* wives, and be not bitter against them. Tit. ii. 4. That they may teach the young women to be sober, to love their husbands, to love their children.

[i] 1 Sam. xii. 23. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you. Job i. 5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

[k] 1 Kings viii. 55, 56. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. See Gen. xlix. 28.

[l] Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto

counsel, and admonish them;[m] countenancing,[n] commending,[o] and rewarding such as do well;[p] and discountenancing,[q] reproving, and chastising such as do ill;[r] protecting,[s] and providing for them all things necessary for soul[t] and body:[u] and, by grave, wise, holy, and exemplary carriage, to procure glory to God,[w] honor to themselves,[x] and so to preserve that authority which God hath put upon them.[y]

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thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

[m] Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

[n] 1 Pet. iii. 7. Likewise, ye husbands, dwell with *them* according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

[o] Rom. xiii. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. 1 Pet. ii. 14. Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

[p] Esth. vi. 3. And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

[q] Rom. xiii. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

[r] Prov. xxix. 15. The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

[s] Isa. i. 17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. See Job xxix. 12–18.

[t] Psa. lxxviii. 4. We will not hide *them* from their children, showing to the generation to come the praises of the LORD and his strength, and his wonderful works that he hath done. See verses 6–8.

[u] 1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

[w] 1 Tim. iv. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. See Tit. ii. 3–5.

[x] 1 Kings iii. 28. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him to do judgment.

[y] Tit. ii. 15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Q. 130. *What are the sins of superiors?*

A. The sins of superiors are, besides the neglect of the duties required of them,[z] an inordinate seeking of themselves,[a] their own glory,[b] ease, profit, or pleasure;[c] commanding things unlawful,[d] or not in the power of inferiors to perform;[e] counseling,[f] encouraging,[g] or favoring them in that which is evil;[h] dissuading, discouraging, or discountenancing them in that which is good;[i] correcting them unduly;[k] careless exposing, or leaving them to

130. [z] Ezek. xxxiv. 2–4. Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.

[a] Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

[b] John v. 44. How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only? See John vii. 18.

[c] Isa. lvi. 10, 11. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

[d] Acts iv. 18. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. See Dan. iii. 4–6.

[e] Ex. v. 18. There shall no straw be given you, yet shall ye deliver the tale of bricks. See verses 10–19.

[f] Matt. xiv. 8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

[g] 2 Sam. xiii. 28. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

[h] Ex. xxxii. 5. And when Aaron saw *it*, he built an altar before it, and Aaron made proclamation, and said, To morrow *is* a feast to the LORD. See verses 1–6.

[i] John vii. 46–49. The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. John ix. 28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

[k] 1 Pet. ii. 19, 20. For this *is* thankworthy if a man for conscience

wrong, temptation, and danger;[l] provoking them to wrath;[m] or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.[n]

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other,[o] in giving honor to go one before another;[p] and to rejoice in each other's gifts and advancement as their own.[q]

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toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. Deut. xxv. 3. Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

[l] Acts xviii. 17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things. 2 Sam. xxiii. 15–17. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

[m] Eph. vi. 4. And, ye fathers, provoke not your children to wrath.

[n] Gen. ix. 21. And he drank of the wine, and was drunken; and he was uncovered within his tent. 1 Kings xii. 13, 14. And the king [Rehoboam] answered the people roughly, and forsook the old men's counsel that they gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions. 1 Kings i. 6. And his father had not displeased him at any time in saying, Why hast thou done so? 1 Sam. iii. 13. For I have told him [Eli] that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

131. [o] 1 Pet. ii. 17. Honor all *men*. Love the brotherhood.

[p] Rom. xii. 10. *Be* kindly affectioned one to another with brotherly love; in honor preferring one another. Phil. ii. 3. In lowliness of mind let each esteem other better than themselves.

[q] Rom. xii. 15, 16. Rejoice with them that do rejoice, and weep with them that weep. *Be* of the same mind one toward another. Phil.

Q. 132. *What are the sins of equals?*

A. The sins of equals are, besides the neglect of the duties required,[r] the undervaluing of the worth,[s] envying the gifts,[t] grieving at the advancement or prosperity one of another;[u] and usurping pre-eminence one over another.[w]

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it?*

A. The reason annexed to the fifth commandment in these words, "*that thy days may be long upon the land which the* LORD *thy God giveth thee*,"[x] is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.[y]

Q. 134. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*[z]

Q. 135. *What are the duties required in the sixth commandment?*

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ii. 4. Look not every man on his own things, but every man also on the things of others.

132. [r] Rom. xiii. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

[s] Prov. xiv. 21. He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy *is* he. Isa. lxv. 5. Which say, Stand by thyself, come not near to me; for I am holier than thou. 2 Tim. iii. 3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

[t] Acts vii. 9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him. Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another.

[u] Num. xii. 2. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*. Luke xv. 28, 29. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends.

[w] Luke xxii. 24. And there was also a strife among them, which of them should be accounted the greatest.

133. [x] Ex. xx. 12.

[y] Eph. vi. 2, 3. Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. See Deut. v. 16; 1 Kings viii. 25.

134. [z] Ex. xx. 13.

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavors, to preserve the life of ourselves [a] and others,[b] by resisting all thoughts and purposes,[c] subduing all passions,[d] and avoiding all occasions,[e] temptations,[f] and practices, which tend to the unjust taking away the life of any; [g] by just defence thereof

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135. [a] Eph. v. 28, 29. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. Matt. x. 23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

[b] Job xxix. 13. The blessing of him that was ready to perish came upon me. 1 Kings xviii. 4. For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

[c] Gen. xlix. 6. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. 1 Sam. xix. 4, 5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:—Wherefore then wilt thou sin against innocent blood, to slay David without a cause? See Jer. xxvi. 15, 16; Acts xxiii. 12–17, 21–27.

[d] Eph. iv. 26. Be ye angry, and sin not: let not the sun go down upon your wrath.

[e] 2 Sam. ii. 23. Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still. Deut. xxii. 8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

[f] Prov. i. 10, 11, 15. My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.—My son, walk not thou in the way with them: refrain thy foot from their path. Matt. v. 6, 7. And saith unto him, If thou be the Son of God, cast thyself down.—Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

[g] Gen. xxxvii. 21, 22. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out

against violence;[h] patient bearing of the hand of God,[i] quietness of mind,[k] cheerfulness of spirit;[l] a sober use of meat,[m] drink,[n] physic,[o] sleep,[p] labor,[q] and recreation;[r] by

of their hands, to deliver him to his father again. See 1 Sam. xxiv. 12; xxvi. 9–11.

[h] Prov. xxiv. 11, 12. If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth he *not* know *it?* and shall *not* he render to *every* man according to his works? See 1 Sam. xiv. 45; Jer. xxxviii. 7–13.

[i] James v. 10, 11. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. See 2 Sam. xvi. 10–12.

[k] Psa. xxxvii. 8, 11. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.—The meek shall inherit the earth; and shall delight themselves in the abundance of peace. 1 Thess. iv. 11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you. 1 Pet. iii. 3, 4. Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on apparel; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

[l] Prov. xvii. 22. A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

[m] Prov. xxiii. 20. Be not among winebibbers: among riotous eaters of flesh. Prov. xxv. 16, 27. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.—*It is* not good to eat much honey.

[n] Eccl. x. 17. Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! 1 Tim. v. 23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

[o] Matt. ix. 12. But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. See Isa. xxxviii. 21.

[p] Psa. cxxvii. 2. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

[q] Eccl. v. 12. The sleep of a laboring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

[r] Eccl. iii. 4. A time to weep, and a time to laugh; a time to mourn, and a time to dance.

charitable thoughts,[s] love,[t] compassion,[u] meekness, gentleness, kindness;[w] peaceable,[x] mild, and courteous speeches and behavior:[y] forbearing, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil;[z] comforting and succoring the distressed, and protecting and defending the innocent.[a]

Q. 136. *What are the sins forbidden in the sixth commandment?*

A. The sins forbidden in the sixth commandment are,

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[s] 1 Sam. xxii. 19. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

[t] Rom. xiii. 10. Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law. Prov. x. 12. Hatred stirreth up strifes: but love covereth all sins.

[u] Luke x. 33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him.*

[w] Col. iii. 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

[x] James iii. 17. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[y] 1 Pet. iii. 8, 9. *Be* pitiful, *be* courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing. 1 Cor. iv. 12, 13. Being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat.

[z] Matt. v. 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Eph. iv. 2, 32. With all lowliness and meekness, with longsuffering, forbearing one another in love.—And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Rom. xii. 17, 20, 21. Recompense to no man evil for evil. Provide things honest in the sight of all men.—Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

[a] 1 Thess. v. 14. Comfort the feebleminded, support the weak. Matt. xxv. 35, 36. I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Prov. xxxi. 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. See Job xxxi. 19, 20; Isa. lviii. 7.

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all taking away the life of ourselves,[b] or of others,[c] except in case of public justice,[d] lawful war,[e] or necessary defence;[f] the neglecting or withdrawing the lawful or necessary means of preservation of life;[g] sinful anger,[h] hatred,[i] envy,[k] desire of revenge;[l] all excessive pas-

136. [b] Acts xvi. 28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

[c] Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

[d] Num. xxxv. 31, 33. Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.—So ye shall not pollute the land wherein ye *are:* for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Rom. xiii. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

[e] Deut. xx. 1, 4. When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.—For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you. See verses 5–18. Heb. xi. 32–34. The time would fail me to tell of Gideon, and *of* Barak, and *of* Samson, and *of* Jephthah; *of* David also, and Samuel, and *of* the prophets. Who through faith subdued kingdoms,—Out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

[f] Ex. xxii. 2. If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

[g] Matt. xxv. 42, 43. I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. James ii. 15, 16. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

[h] Matt. v. 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

[i] 1 John iii. 15. Whosoever hateth his brother is a murderer. Prov. x. 12. Hatred stirreth up strifes.

[k] Job. v. 2. Envy slayeth the silly one. Prov. xiv. 30. A sound heart *is* the life of the flesh: but envy the rottenness of the bones

[l] Rom. xii. 19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath.

sions,[m] distracting cares; [n] immoderate use of meat, drink,[o] labor,[p] and recreations; [q] provoking words; [r] oppression,[s] quarreling,[t] striking, wounding,[u] and whatsoever else tends to the destruction of the life of any.[w]

Q. 137. *Which is the seventh commandment?*

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[m] James iv. 1. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

Eph. iv. 31. Let all bitterness, and wrath, and anger, and clamor and evil speaking, be put away from you, with all malice.

[n] Matt. vi. 31, 34. Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed? —Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[o] Luke xxi. 34. And take heed to yourselves, lest at any time your *hearts* be overcharged with surfeiting, and drunkenness. Rom. xiii. 13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

[p] Eccl. iv. 8. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches; neither *saith he*, For whom do I labor, and bereave my soul of good? This *is* also vanity.

[q] Eccl. xi. 9. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment. Isa. v. 12. And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

[r] Prov. xv. 1. A soft answer turneth away wrath: but grievous words stir up anger. Prov. xii. 18. There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

[s] Ex. i. 14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigor. Isa. iii. 15. What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

[t] Gal. v. 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

[u] Num. xxxv. 16. And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. See verses 17–19.

[w] Ex. xxi. 29. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

A. The seventh commandment is, *Thou shalt not commit adultery.*[x]

Q. 138. *What are the duties required in the seventh commandment?*

A. The duties required in the seventh commandment are, chastity in body, mind, affections,[y] words,[z] and behavior;[a] and the preservation of it in ourselves and others;[b] watchfulness over the eyes and all the senses;[c] temperance;[d] keeping of chaste company;[e] modesty in apparel;[f] marriage by those that have not the gift of continency;[g]

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137. [x] Ex. xx. 14.

138. [y] 1 Thess. iv. 4, 5. Every one of you should know how to possess his vessel in sanctification and honor; Not in the lust of concupiscence.

[z] Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Col. iv. 6. Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

[a] 1 Pet. iii. 2. While they behold your chaste conversation *coupled* with fear.

[b] 1 Cor. vii. 2. Nevertheless *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. Tit. ii. 4, 5. That they may teach the young women—*To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

[c] Matt. v. 28. Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Job. xxxi. 1. I made a covenant with mine eyes; why then should I think upon a maid?

[d] Acts xxiv. 24, 25. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

[e] Prov. ii. 20. That thou mayest walk in the way of good *men*, and keep the paths of the righteous. 1 Cor. v. 9. I wrote unto you in an epistle not to company with fornicators.

[f] 1 Tim. ii. 9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array.

[g] 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn.

conjugal love,[h] and cohabitation;[i] diligent labor in our callings;[k] shunning all occasions of uncleanness, and resisting temptations thereunto.[l]

Q. 139. *What are the sins forbidden in the seventh commandment?*

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required,[m] are adultery, fornication,[n] rape, incest,[o] sodomy, and all unnatural lusts;[p] all unclean imaginations, thoughts, purposes, and affections;[q] all corrupt or filthy communications, or listening

[h] Col. iii. 18, 19. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love *your* wives, and be not bitter against them.

[i] 1 Pet. iii. 7. Likewise, ye husbands, dwell with *them* according to knowledge. 1 Cor. vii. 5. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

[k] Prov. xxxi. 27, 28. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

[l] Prov. v. 8. Remove thy way far from her, and come not nigh the door of her house. See Gen. xxxix. 8–10.

139. [m] Prov. v. 7. Hear me now therefore, O ye children, and depart not from the words of my mouth. Prov. iv. 23, 27. Keep thy heart with all diligence; for out of it *are* the issues of life.—Turn not to the right hand nor to the left: remove thy foot from evil.

[n] Heb. xiii. 4. Whoremongers and adulterers God will judge. Eph. v. 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. See Gal. v. 19.

[o] Deut. xxii. 25. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die. Mark vi. 18. John had said unto Herod, It is not lawful for thee to have thy brother's wife. See Lev. xviii. 1–18; 1 Cor. v. 1.

[p] Rom. i. 26, 27. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another. Lev. xx. 15, 16. If a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death: their blood *shall be* upon them.

[q] Matt. v. 28. But I say unto you, That whosoever looketh on a

thereunto;[r] wanton looks;[s] impudent or light behaviour; immodest apparel;[t] prohibiting of lawful,[u] and dispensing with unlawful marriages;[w] allowing, tolerating, keeping of stews, and resorting to them;[x] entangling vows of single life;[y] undue delay of marriage;[z] having more wives or husbands than one at the same time;[a] unjust divorce[b] or

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woman to lust after her hath committed adultery with her already in his heart. Matt. xv. 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications. Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

[r] Eph. v. 3, 4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient.

[s] Isa. iii. 16. The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes. 2 Pet. ii. 14. Having eyes full of adultery, and that cannot cease from sin.

[t] Prov. vii. 10, 13. And behold, there met him a woman *with* the attire of an harlot, and subtile of heart.—So she caught him, and kissed him, *and* with an impudent face said unto him.

[u] 1 Tim. iv. 3. Forbidding to marry.

[w] Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. See Lev. xviii. 1–21.

[x] 2 Kings xxiii. 7. He [Josiah] brake down the houses of the sodomites, that *were* by the house of the LORD.—Lev. xix. 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

[y] Matt. xix. 10, 11. His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

[z] 1 Tim. v. 14, 15. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. 1 Cor. vii. 36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

[a] Matt. xix. 5. For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

[b] Matt. xix. 8, 9. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from

desertion;[c] idleness; gluttony; drunkenness;[d] unchaste company;[e] lascivious songs, books, pictures, dancings, stage-plays;[f] and all other provocations to, or acts of uncleanness either in ourselves or others.[g]

Q. 140. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*[h]

Q. 141. *What are the duties required in the eighth commandment?*

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;[i] rendering to every one his

the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

[c] 1 Cor. vii. 12, 13. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

[d] Ezek. xvi. 49. Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her. See Prov. xxiii. 30–33.

[e] Eph. v. 11. And have no fellowship with the unfruitful works of darkness. See Prov. v. 8.

[f] Eph. v. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. Rom. xiii. 13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness. 1 Pet. iv. 3. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings. See Mark vi. 22.

[g] Rom. xiii. 14. Make not provision for the flesh, to *fulfil* the lusts *thereof*. 2 Pet. ii. 17, 18. To whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

140. [h] Ex. xx. 15.

141. [i] Psa. xv. 2, 4. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—*He that* sweareth to *his own* hurt, and changeth not. Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Zech. viii. 16. These *are* the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates.

due;[k] restitution of goods unlawfully detained from the right owners thereof;[l] giving and lending freely, according to our abilities, and the necessities of others;[m] moderation of our judgments, wills, and affections, concerning worldly goods;[n] a provident care and study to get,[o] keep, use, and dispose of those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;[p] a lawful calling,[q] and diligence in it;[r] frugal-

[k] Rom. xiii. 7. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

[l] Lev. vi. 4, 5. He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering. See Luke xix. 8.

[m] Deut. xv. 7, 8, 10. Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.—Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him. See Gal. vi. 10; Luke vi. 30, 38.

[n] 1 Tim. vi 6–9. But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

[o] 1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

[p] Prov. xxvii. 23. Be thou diligent to know the state of thy flocks, *and* look well to thy herds. See verses 24–27. Eccl. iii. 12, 13. I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labor, it *is* the gift of God. 1 Tim. vi. 17, 18. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate.

[q] 1 Cor. vii. 20. Let every man abide in the same calling wherein he was called. Eph. iv. 28. Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth.

[r] Prov. x. 4. The hand of the diligent maketh rich. Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

ity:[s] avoiding unnecessary law-suits,[t] and suretiship, or other like engagements;[u] and an endeavor by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own.[w]

Q. 142. *What are the sins forbidden in the eighth commandment?*

A. The sins forbidden in the eighth commandment, beside the neglect of the duties required,[x] are, theft,[y] robbery,[z] man-stealing,[a] and receiving any thing that is stolen;[b] fraudulent dealing;[c] false weights and measures;[d]

[s] Prov. xii. 27. The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious. Prov. xxi. 20. *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. John vi. 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

[t] 1 Cor. vi. 1. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? See verses 2–9.

[u] Prov. xi. 15. He that is surety for a stranger shall smart *for it:* and he that hateth suretiship is sure. See Prov. vi. 1–5.

[w] Lev. xxv. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner. Phil. ii. 4. Look not every man on his own things, but every man also on the things of others. See Deut. xxii. 1–4; Ex. xxiii. 4, 5.

142. [x] 1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? James ii. 15, 16. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

[y] Eph. iv. 28. Let him that stole, steal no more.

[z] Psa. lxii. 10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

[a] 1 Tim. i. 10. [The law is made] For whoremongers, for them that defile themselves with mankind, for menstealers. Ex. xxi. 16. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

[b] Prov. xxix. 24. Whoso is partner with a thief hateth his own soul. Psa. l. 18. When thou sawest a thief, then thou consentedst with him.

[c] Lev. xix. 13. Thou shalt not defraud thy neighbor, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.

[d] Prov. xi. 1. A false balance *is* abomination to the LORD. Prov

removing landmarks;[e] injustice and unfaithfulness in contracts between man and man,[f] or in matters of trust;[g] oppression;[h] extortion;[i] usury;[k] bribery;[l] vexatious lawsuits;[m] unjust enclosures and depredation;[n] engrossing commodities to enhance the price,[o] unlawful callings,[p] and all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves;[q]

xx. 10. Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD.

[e] Deut. xix. 14. Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance. See Prov. xxiii. 10.

[f] Amos viii. 5. Making the ephah small, and the shekel great, and falsifying the balances by deceit. Psa. xxxvii. 21. The wicked borroweth, and payeth not again.

[g] Luke xvi. 11, 12. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

[h] Ezek. xxii. 29. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. Lev. xxv. 17. Ye shall not therefore oppress one another: but thou shalt fear thy God.

[i] Matt. xxiii. 25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ezek. xxii. 12. Thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord GOD.

[k] Psa. xv. 5. *He that* putteth not out his money to usury.

[l] Job xv. 34. Fire shall consume the tabernacles of bribery. See Isa. xxxiii. 15.

[m] Prov. iii. 30. Strive not with a man without cause, if he hath done thee no harm. See 1 Cor. vi. 7.

[n] Isa. v. 8. Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! Micah ii. 2. And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

[o] Prov. xi. 26. He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

[p] Acts xix. 19. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. See verses 24, 25.

[q] James v. 4. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the

covetousness;[r] inordinate prizing and affecting worldly goods;[s] distrustful and distracting cares and studies in getting, keeping, and using them;[t] envying at the prosperity of others:[u] as likewise idleness,[w] prodigality, wasteful gaming, and all other ways whereby we do unduly prejudice our own outward estate:[x] and defrauding ourselves of the due use and comfort of that estate which God hath given us.[y]

Q. 143. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*[z]

Lord of Sabaoth. Prov. xxi. 6. The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

[r] Luke xii. 15. Take heed, and beware of covetousness.

[s] 1 John ii. 15, 16. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. See Prov. xxiii. 5; Psa. lxii. 10.

[t] Matt. vi. 25, 34. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Eccl. v. 12.—The abundance of the rich will not suffer him to sleep.

[u] Psa. lxxiii. 3. I was envious at the foolish, *when* I saw the prosperity of the wicked.

[w] 2 Thess. iii. 11. We hear that there are some which walk among you disorderly, working not at all, but are busybodies. See Prov. xviii. 9.

[x] Prov. xxi. 17. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. Prov. xxiii. 20, 21. Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags. See Prov. xxviii. 19.

[y] Eccl. iv. 8. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches; neither *saith he*, For whom do I labor, and bereave my soul of good? 1 Tim. iv. 3–5. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

143. [z] Ex. xx. 16.

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man,[a] and the good name of our neighbor, as well as our own:[b] appearing and standing for the truth;[c] and from the heart,[d] sincerely,[e] freely,[f] clearly,[g] and fully,[h] speaking the truth, and only the truth, in matters of judgment and justice,[i] and in all other things whatsoever:[k] a charitable esteem of our neighbors;[l] loving, desiring, and rejoicing in their

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144. [a] Eph. iv. 25. Putting away lying, speak every man truth with his neighbor: for we are members one of another.

[b] 3 John 12. Demetrius hath good report of all *men*, and of the truth itself; yea, and we *also* bear record; and ye know that our record is true.

[c] Prov. xxxi. 9. Open thy mouth, judge righteously, and plead the cause of the poor and needy

[d] Psa. xv. 2. He that—speaketh the truth in his heart.

[e] 2 Chron. xix 9. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

[f] Jer. ix 3. They are not valiant for the truth upon the earth. See 1 Sam. xix. 4, 5.

[g] Jer. xlii. 4. Whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you. See Josh. vii. 19.

[h] Acts xx. 27. I have not shunned to declare unto you all the counsel of God. 2 Sam. xiv. 18. Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. See verses 17–20.

[i] Lev. xix. 15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: *but* in righteousness shalt thou judge thy neighbor. Prov. xiv. 5. A faithful witness will not lie: but a false witness will utter lies.

[k] Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. 2 Cor. i. 17, 18. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But *as* God *is* true, our word toward you was not yea and nay.

[l] Heb. vi. 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 1 Cor. xiii. 7. [Charity] Beareth all things, believeth all things, hopeth all things, endureth all things.

good name;[m] sorrowing for,[n] and covering of their infirmities;[o] freely acknowledging of their gifts and graces;[p] defending their innocency;[q] a ready receiving of a good report,[r] and unwillingness to admit of an evil report concerning them;[s] discouraging tale-bearers,[t] flatterers,[u] and slanderers;[w] love and care of our own good name, and defending it when need requireth;[x] keeping of lawful promises;[y] studying and practicing of whatsoever things are true, honest, lovely, and of good report.[z]

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[m] Rom. i. 8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 3 John 4. I have no greater joy than to hear that my children walk in truth.

[n] 2 Cor. xii. 21. *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. See Psa. cxix. 158.

[o] Prov. xvii. 9. He that covereth a transgression seeketh love. 1 Pet. iv. 8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

[p] 1 Cor. i. 4, 5. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and *in* all knowledge. See 2 Tim. i. 4, 5.

[q] 1 Sam. xxii. 14. Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honorable in thine house?

[r] 1 Cor. xiii. 6, 7. [Charity] Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

[s] Psa. xv. 3. Nor taketh up a reproach against his neighbor.

[t] Prov. xi. 13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

[u] Prov. xxvi. 24, 25. He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

[w] Psa. ci. 5. Whoso privily slandereth his neighbor, him will I cut off.

[x] Prov. xxii. 1. A good name *is* rather to be chosen than great riches, *and* loving favor rather than silver and gold. John viii. 49. Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. See 2 Cor. xi. 1–33; xii. 1–13.

[y] Psa. xv. 4. *He that* sweareth to *his own* hurt, and changeth not.

[z] Phil. iv. 8. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Q. 145. *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment are, all prejudicing of the truth, and the good name of our neighbors as well as our own,[a] especially in public judicature;[b] giving false evidence;[c] suborning false witnesses;[d] wittingly appearing and pleading for an evil cause; outfacing and overbearing the truth;[e] passing unjust sentence;[f] calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;[g] forgery;[h] concealing the truth; undue silence in a just cause,[i] and

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145. [a] Luke iii. 14. And he said unto them, Do violence to no man, neither accuse *any* falsely. See 1 Sam. xvii. 28; 2 Sam. xvi. 3.

[b] Lev. xix. 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: *but* in righteousness shalt thou judge thy neighbor. See Hab. i. 4.

[c] Prov. xix. 5. A false witness shall not be unpunished; and *he that* speaketh lies shall not escape. See Prov. vi. 16, 19.

[d] Acts vi. 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

[e] Jer. ix. 3. And they bend their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth. Psa. xii. 3, 4. The Lord shall cut off all flattering lips, *and* the tongue that speaketh proud things: Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us? See Psa. lii. 1–4; Acts xxiv. 2, 5.

[f] Prov. xvii. 15. He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord. See 1 Kings xxi. 9–14.

[g] Isa. v. 20, 23. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!—Which justify the wicked for reward, and take away the righteousness of the righteous from him!

[h] Luke xvi. 6, 7. And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

[i] Lev. v. 1. And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his iniquity. Acts v. 3. Peter said, Ananias,

holding our peace when iniquity calleth for either a reproof from ourselves,[k] or complaint to others;[l] speaking the truth unseasonably,[m] or maliciously to a wrong end,[n] or perverting it to a wrong meaning,[o] or in doubtful and equivocal expression, to the prejudice of truth or justice;[p] speaking untruth;[q] lying;[r] slandering;[s] backbiting;[t] detracting;[u] tale-bearing;[w] whispering;[x] scoffing;[y] reviling;[z]

why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

[k] Lev. xix. 17. Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. 1 Kings i. 6. And his father had not displeased him at any time in saying, Why hast thou done so?

[l] Isa. lix. 4. None calleth for justice nor *any* pleadeth for truth.

[m] Prov. xxix. 11. A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

[n] 1 Sam. xxii. 9, 10. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

[o] Psa. lvi. 5. Every day they wrest my words: all their thoughts *are* against me for evil. Matt. xxvi. 60, 61. At the last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. See John ii. 19.

[p] Gen. iii. 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. See Gen. xxvi. 7, 9.

[q] Isa. lix. 13. Conceiving and uttering from the heart words of falsehood.

[r] Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. See Lev. xix. 11.

[s] Psa. l. 20. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

[t] Psa. xv. 3. *He that* backbiteth not with his tongue. Rom. i. 30. Backbiters, haters of God.

[u] James iv. 11. Speak not evil one of another, brethren. Tit. iii. 2. To speak evil of no man. See Jer. xxxviii. 4.

[w] Lev. xix. 16. Thou shalt not go up and down *as* a talebearer among thy people.

[x] Rom. i. 29. Full of deceit, malignity; whisperers. Prov. xvi. 28. A froward man soweth strife: and a whisperer separateth chief friends

[y] Gen. xxi. 9. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Gal. iv. 29. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

[z] 1 Cor. vi. 10. Nor drunkards, nor revilers,—shall inherit the kingdom of God.

rash,[a] harsh,[b] and partial censuring;[c] misconstructing intentions, words, and actions;[d] flattering;[e] vain-glorious boasting;[f] thinking or speaking too highly or too meanly of ourselves or others;[g] denying the gifts and graces of God;[h] aggravating smaller faults;[i] hiding, excusing, or extenuating of sins, when called to a free confession;[k] unnecessarily discovering of infirmities;[l] raising

[a] Matt. vii. 1. Judge not, that ye be not judged.

[b] James ii. 13. He shall have judgment without mercy, that hath showed no mercy. See Acts xxviii. 4.

[c] John vii. 24. Judge not according to the appearance, but judge righteous judgment. See Rom. ii. 1.

[d] Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. Psa. lxix. 10. When I wept, *and chastened* my soul with fasting, that was to my reproach. See 1 Sam. i. 13-15; 2 Sam. x. 3; Neh. vi. 6-8.

[e] Psa. xii. 2, 3. *With* flattering lips *and* with a double heart do they speak. The LORD shall cut off all flattering lips.

[f] 2 Tim. iii. 2. For men shall be lovers of their own selves, covetous, boasters.

[g] Luke xviii. 9, 11. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: —The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. Gal. v. 26. Let us not be desirous of vain-glory, provoking one another, envying one another. Ex. iv. 10, 14. And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I *am* slow of speech, and of a slow tongue.—And the anger of the LORD was kindled against Moses. Acts xii. 22. And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

[h] Luke ix. 49, 50. And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for he that is not against us is for us. 2 Cor. x. 10. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. Acts ii. 13. Others mocking said, These men are full of new wine.

[i] Matt. vii. 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

[k] Gen. iii. 12, 13. And the man said, The woman, whom thou gavest *to be* with me, she gave me of the tree, and I did eat.—And the woman said, The serpent beguiled me, and I did eat. Prov. xxviii. 13. He that covereth his sins shall not prosper. See 2 Kings v. 25; Gen. iv. 9.

[l] Prov. xxv. 9. Debate thy cause with thy neighbor *himself;* and discover not a secret to another. See Gen. ix. 22.

false rumors;[m] receiving and countenancing evil reports,[n] and stopping our ears against just defence;[o] evil suspicion;[p] envying or grieving at the deserved credit of any,[q] endeavoring or desiring to impair it,[r] rejoicing in their disgrace and infamy;[s] scornful contempt;[t] fond admiration;[u] breach of lawful promises;[w] neglecting such things as are of good report;[x] and practicing or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.[y]

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[m] Ex. xxiii. 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

[n] Psa. xli. 7, 8. All that hate me whisper together against me: against me do they devise my hurt. An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

[o] Acts vii. 57. Then they cried out with a loud voice, and stopped their ears. Job xxxi. 13, 14. If I did despise the cause of my manservant, or of my maidservant, when they contended with me; What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

[p] 1 Cor xiii. 5. [Charity] Thinketh no evil. See 1 Tim. vi. 4.

[q] Matt. xxi. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. See Num. xi. 29.

[r] Dan. vi. 3, 4. Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom. See Ezra iv. 12, 13.

[s] Jer. xlviii. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

[t] Matt. xxvii. 28, 29. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! See Psa. xxxv. 15, 16.

[u] 1 Cor. iii. 21. Let no man glory in men. Jude 16. Having men's persons in admiration because of advantage. Acts xii. 22. And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

[w] Rom. i. 31. Without understanding, covenant-breakers. 2 Tim. iii. 3. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

[x] 1 Sam. ii. 24. Nay, my sons; for *it is* no good report that I hear: ye make the LORD'S people to transgress.

[y] Gen. xxxiv. 30. And Jacob said to Simeon and Levi, Ye have

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*[z]

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are, such a full contentment with our own condition,[a] and such a charitable frame of the whole soul towards our neighbor, as that all our inward motions and affections touching him, tend unto and further all that good which is his.[b]

Q. 148. *What are the sins forbidden in the tenth commandment?*

A. The sins forbidden in the tenth commandment are, discontentment with our own estate;[c] envying,[d] and grieving at the good of our neighbor,[e] together with all inordinate motions and affections to any thing that is his.[f]

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troubled me to make me to stink among the inhabitants of the land. Judg. xi. 7. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? 2 Pet. ii. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

146. [z] Ex. xx. 17.

147. [a] Heb. xiii. 5. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee. 1 Tim. vi. 6. But godliness with contentment is great gain.

[b] Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep. Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

148. [c] 1 Cor. x. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. See 1 Kings xxi. 4.

[d] Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another. James iii. 14, 16. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.—For where envying and strife *is*, there *is* confusion, and every evil work.

[e] Psa. cxii. 9, 10. His horn shall be exalted with honor. The wicked shall see *it*, and be grieved. See Neh. ii. 10.

[f] Rom. vii. 7. I had not known sin, but by the law: for I had not

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himself,[g] or by any grace received in this life, perfectly to keep the commandments of God;[h] but doth daily break them in thought,[i] word, and deed.[k]

Q. 150. *Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?*

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.[l]

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known lust, except the law had said, Thou shalt not covet. Deut. v. 21. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbor's. Col. iii. 5. Mortify—inordinate affection, evil concupiscence, and covetousness, which is idolatry. Rom. xiii. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

149. [g] James iii. 2. In many things we offend all. John xv. 5. Without me ye can do nothing. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

[h] Eccl. vii. 20. *There is* not a just man upon earth, that doeth good and sinneth not. 1 Kings viii. 46. For *there is* no man that sinneth not. 1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

[i] Gen. vi. 5. And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Gen. viii. 21. The imagination of man's heart *is* evil from his youth. James i. 14. Every man is tempted, when he is drawn away of his own lust, and enticed.

[k] Rom. iii. 9. We have before proved both Jews and Gentiles, that they are all under sin. See verses 10–19; James iii. 2–13.

150. [l] John xix. 11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 1 John v. 16. If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death.

Q. 151. *What are those aggravations that make some sins more heinous than others?*

A. Sins receive their aggravations,

1. From the persons offending: [m] If they be of riper age; [n] greater experience, or grace; [o] eminent for profession, [p] gifts, [q]

There is a sin unto death: I do not say that he shall pray for it. See Psa. lxxviii. 17, 32, 56.

151. [m] Jer. ii. 8. The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit. Luke xii. 47, 48. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

[n] 1 Kings xi. 4, 9. For it came to pass, when Solomon was old, ... his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.—And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice. Eccl. iv. 13. Better *is* a poor and a wise child, than an old and foolish king, who will no more be admonished.

[o] Gal. ii. 11, 12. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

[p] 2 Sam. xii. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die. Luke xx. 46, 47. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

[q] James iv. 17. To him that knoweth to do good, and doeth *it* not, to him it is sin. 2 Chron. xxvi. 16, 20. But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.—And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

place,[r] office;[s] guides to others;[t] and whose example is likely to be followed by others.[u]

2. From the parties offended:[w] If immediately against God,[x] his attributes,[y] and worship;[z] against Christ, and his

[r] John iii. 10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? See Jer. v. 4, 5.

[s] 2 Sam. xii. 7–9. And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, —And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? See Ezek. viii. 11, 12.

[t] Rom. ii. 21–24. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

[u] 1 Kings xv. 30. Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger. Gal. ii. 13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 2 Pet. ii. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

[w] Mal. i. 8. And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. Psa. ii. 12. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him. Matt. xxi. 38, 39. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*.

[x] 1 Sam. ii. 25. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him? Acts v. 4. Thou hast not lied unto men, but unto God.

[y] Rom. ii. 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[z] Mal. i. 14. But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen. 1 Cor. x. 21, 22. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?

grace;[a] the Holy Spirit,[b] his witness,[c] and workings;[d] against superiors, men of eminency,[e] and such as we stand especially related and engaged unto;[f] against any of the saints,[g] particularly weak brethren,[h] the souls of them or any other,[i] and the common good of all or many.[k]

[a] John iii. 18, 36. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—He that believeth not the Son shall not see life; but the wrath of God abideth on him. See Heb. xii. 25.

[b] Matt. xii. 31, 32. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. Heb. x. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

[c] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

[d] Acts viii. 18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money. See verses 19–24.

[e] Num. xii. 8. Wherefore then were ye not afraid to speak against my servant Moses? Jude 8. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. See Isa. iii. 5.

[f] Prov. xxx. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Psa. xli. 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me. See Psa. lv. 12–14.

[g] Zech. ii. 8. He that toucheth you, toucheth the apple of his eye. Matt. xviii. 6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

[h] 1 Cor. viii. 11, 12. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. See Rom. xiv. 13, 15, 21.

[i] Ezek. xiii. 19. And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die? Psa. xciv. 21. They gather themselves together against the soul of the righteous, and condemn the innocent blood. Matt. xxiii. 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

[k] Josh. xxii. 20. Did not Achan the son of Zerah commit a trespass

3. From the nature and quality of the offence:[l] if it be against the express letter of the law,[m] break many commandments, contain in it many sins:[n] if not only conceived in the heart, but break forth in words and actions,[o] scandalize others,[p] and admit of no reparation:[q] if against means,[r] mercies,[s*] judgments,[t] light of nature,[u] conviction

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in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity. 1 Thess. ii. 15, 16. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. See Matt. xxiii. 34–38.

[l] Prov. vi. 30. *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry.

[m] Ezek. xx. 13. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

[n] Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. vi. 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

[o] Mic. ii. 1, 2. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take *them* by violence.

[p] Matt. xviii. 7. Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh! Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

[q] Prov. vi. 32–35. *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away. For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content though thou givest many gifts.

[r] Matt. xi. 21, 22. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been

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* For notes [s], [t], [u], see opposite page.

of conscience,[w] public or private admonition,[x] censures of the church,[y] civil punishments; [z] and our prayers, purposes, promises,[a] vows,[b] covenants,[c] and engagements to God or

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done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. John xv. 22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

[s] Deut. xxxii. 6. Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee? Isa. i. 2, 3. Hear, O heavens, and give ear, O earth: for the LORD hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

[t] Jer. v. 3. O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. See Amos iv. 8–11.

[u] Rom. i. 26, 27. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

[w] Rom. i. 32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. See Dan. v. 22.

[x] Prov. xxix. 1. He that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

[y] Matt. xviii. 17. If he neglect to hear the church, let him be unto thee as a heathen man and a publican. Tit. iii. 10. A man that is a heretic, after the first and second admonition, reject.

[z] 1 Kings ii. 41. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. See verses 42, 43, 46.

[a] Psa. lxxviii. 34, 36, 37. When he slew them, then they sought him: and they returned, and inquired early after God.—Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant. See Jer. xlii. 5, 6, 20–22.

[b] Eccl. v. 5. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay. Prov. xx. 25. *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

[c] Lev. xxvi. 25. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant.

men:[d] if done deliberately,[e] willfully,[f] presumptuously,[g] impudently,[h] boastingly,[i] maliciously,[k] frequently,[l] obstinately,[m] with delight,[n] continuance,[o] or relapsing after repentance.[p]

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[d] Prov. ii. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. See Ezek. xvii. 12-21.

[e] Psa. xxxvi. 4. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

[f] Jer. vi. 16. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

[g] Num. xv. 30. But the soul that doeth *aught* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. See Ex. xxi. 14.

[h] Jer. vi. 15. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall.

[i] Psa. lii. 1. Why boastest thou thyself in mischief, O mighty man?

[k] Ezek. xxxv. 5, 6. Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end: Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood. See 3 John 10.

[l] Num. xiv. 22. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice.

[m] Zech. vii. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

[n] Prov. ii. 14. Who rejoice to do evil, *and* delight in the frowardness of the wicked.

[o] Gen. vi. 5. And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Isa. lvii. 17. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

[p] 2 Pet. ii. 20, 21. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. See Heb. vi. 4, 6.

4. From circumstances of time,[q] and place:[r] if on the Lord's Day,[s] or other times of divine worship;[t] or immediately before,[u] or after these,[w] or other helps to prevent or remedy such miscarriages:[x] if in public, or in the presence of others, who are thereby likely to be provoked or defiled.[y]

Q. 152. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the sover-

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[q] Isa. xxii. 12–14. And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink: for to morrow we shall die. And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. See 2 Kings v. 26.

[r] Jer. vii. 10, 11. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes?

[s] Ezek. xxiii. 38, 39. They have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

[t] Isa. lviii. 3, 4. Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness.

[u] 1 Cor. xi. 20, 21. When ye come together therefore in one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper; and one is hungry, and another is drunken.

[w] John xiii. 27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

[x] Ezra ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this: Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

[y] Judg. viii. 27. And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. See 1 Sam. ii. 22–24.

eignty,[z] goodness,[a] and holiness of God,[b] and against his righteous law,[c] deserveth his wrath and curse,[d] both in this life,[e] and that which is to come;[f] and cannot be expiated but by the blood of Christ.[g]

Q. 153. *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance towards God, and faith towards our

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152. [z] James ii. 10, 11. Whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill.

[a] Ex. xx. 1, 2. And God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Deut. xxxii. 6. Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

[b] Hab. i. 13. *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he? 1 Pet. i. 15, 16. As he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. See Lev. xi. 45.

[c] 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. Rom. vii. 12. The law *is* holy, and the commandment holy, and just, and good.

[d] Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. See Eph. v. 6.

[e] Deut. xxviii. 15. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee. See verses 16–68. Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins?

[f] Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Rom. vi. 21, 23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.—The wages of sin *is* death.

[g] Heb. ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 1 John i. 7. And the blood of Jesus Christ his Son cleanseth us from all sin. See 1 Pet. i. 18, 19.

Lord Jesus Christ,[h] and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.[i]

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means, whereby Christ communicates to his Church the benefits of his mediation, are all his ordinances; especially the Word, Sacraments, and prayer; all which are made effectual to the elect for their salvation.[k]

Q. 155. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening,[l] convincing and humbling sinners;[m] of driving them

153. [h] Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Mark i. 15. Repent ye, and believe the gospel. Acts xvi. 30, 31. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. John iii. 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.

[i] Prov. viii. 33–35. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the LORD. Luke xiii. 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

154. [k] Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Acts ii. 42, 46 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. See 1 Cor i. 21; Eph. v. 19, 20.

155. [l] Psa. xix. 8. The commandment of the LORD *is* pure, enlightening the eyes. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God.

[m] Jer. xxiii. 28, 29. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD. *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the

out of themselves, and drawing them unto Christ;[n] of conforming them to his image,[o] and subduing them to his will;[p] of strengthening them against temptations and corruptions;[q] of building them up in grace,[r] and establishing their hearts in holiness and comfort through faith unto salvation.[s]

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rock in pieces? Heb. iv. 12. The word of God *is* quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. I Cor. xiv. 24, 25. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

[n] Acts ii. 37, 41. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?—Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. See Acts viii. 27-38.

[o] 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[p] 2 Cor. x. 4, 5. (For the weapons of our warfare *are* nor carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. See Rom. vi. 17, 18.

[q] Psa. xix. 11. Moreover by them is thy servant warned. Col. i. 28. Whom we preach, warning every man. Eph. vi. 16, 17. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. See Matt. iv. 4, 7, 10.

[r] Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 2 Tim. iii. 15, 16. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

[s] Rom. xvi. 25. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world be-

Q. 156. *Is the Word of God to be read by all?*

A. Although all are not permitted to read the Word publicly to the congregation,[t] yet all sorts of people are bound to read it apart by themselves,[u] and with their families:[w] to which end, the holy Scriptures are to be translated out of the original into vulgar languages.[x]

Q. 157. *How is the Word of God to be read?*

A. The holy Scriptures are to be read with an high and reverent esteem of them;[y] with a firm persuasion that

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gan. 1 Thess. iii. 2, 13. And sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith.—To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. See Rom. x. 14–17.

156.[t] Deut. xxxi. 9, 11. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.—When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. See Neh. ix. 3–5.

[u] Deut. xvii. 18, 19. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests of Levites: And it shall be with him, and he shall read therein all the days of his life. Isa. xxxiv. 16. Seek ye out of the book of the LORD, and read. John v. 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Rev. i. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

[w] Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Psa. lxxviii. 5, 6. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know *them, even* the children *which* should be born; who should arise and declare *them* to their children.

[x] Cor. xiv. 18, 19. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. See verses 2–29.

157.[y] Neh. viii. 5. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it,

they are the very Word of God,[z] and that he only can enable us to understand them; [a] with desire to know, believe, and obey, the will of God revealed in them; [b] with diligence,[c] and attention to the matter and scope of them; [d] with meditation,[e] application,[f] self-denial,[g]* and prayer.[h]

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all the people stood up. Isa. lxvi. 2. But to this *man* will I look, *even* to *him that is* poor, and of a contrite spirit, and trembleth at my word. Psa. xix. 10. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

[z] 2 Pet. i. 19–21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

[a] Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Luke xxiv. 45. Then opened he their understanding, that they might understand the Scriptures.

[b] James i. 21, 22. Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own souls. 1 Pet. ii. 2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby. See Mark iv. 20.

[c] Acts xvii. 11. These [Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

[d] Acts viii. 30, 34. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself or some other man? Matt. xiii. 23. But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit: and bringeth forth, some a hundredfold, some sixty, some thirty.

[e] Psa. i. 2. But his delight *is* in the law of the LORD: and in his law doth he meditate day and night. Psa. cxix. 97. O how love I thy law! it *is* my meditation all the day.

[f] 2 Chron. xxxiv. 21. Go, inquire of the LORD for me, and for them

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* For notes [g], [h], see opposite page.

Q. 158. *By whom is the Word of God to be preached?*

A. The Word of God is to be preached only by such as are sufficiently gifted,[i] and also duly approved and called to that office.[k]

Q. 159. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labor in the ministry of the

that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book. Rom. iv. 23, 24. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. See 1 Cor. x. 6–11.

[g] Prov. iii. 5. Trust in the LORD with all thine heart; and lean not unto thine own understanding. Job xxiii. 12. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*. John iv. 32, 34. But he said unto them, I have meat to eat that ye know not of.—Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

[h] Neh. viii. 6, 8. And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading. Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

158.[i] 1 Tim. iii. 2, 6. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach.—Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 2 Tim. ii. 2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Mal. ii. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

[k] Rom. x. 15. And how shall they preach except they be sent? 1 Cor. xii. 28, 29. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Word are to preach sound doctrine,[l] diligently,[m] in season, and out of season;[n] plainly,[o] not in the enticing words of man's wisdom but in demonstration of the Spirit, and of power;[p] faithfully,[q] making known the whole counsel of God;[r] wisely,[s] applying themselves to the necessities and capacities of the hearers;[t] zealously,[u] with fervent love to God,[w] and the souls of his people;[x] sin-

159. [l] Tit. ii. 1, 7, 8. But speak thou the things which become sound doctrine:—In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

[m] Acts xviii. 25. Being fervent in the spirit, he spake and taught diligently the things of the Lord.

[n] 2 Tim. iv. 2. Preach the word; be instant in season, out of season.

[o] 1 Cor. xiv. 9. Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. See verses 10–19.

[p] 1 Cor. ii. 4. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

[q] Jer. xxiii. 28. He that hath my word, let him speak my word faithfully. 1 Cor. iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

[r] Acts xx. 27. For I have not shunned to declare unto you all the counsel of God.

[s] Col. i. 28. Whom we preach, warning every man, and teaching every man in all wisdom. 2 Tim. ii. 15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

[t] Luke xii. 42. And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household to give *them their* portion of meat in due season? 1 Cor. iii. 2. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. See Heb. v. 12–14.

[u] Acts xviii. 25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 2 Tim. iv. 5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

[w] 2 Cor. v. 13, 14. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. See Phil. i. 15–17.

[x] Col. iv. 12. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 2 Cor. xii. 15. And

cerely,[y] aiming at his glory,[z] and their conversion,[a] edification,[b] and salvation.[c]

Q. 160. *What is required of those that hear the Word preached?*

A. It is required of those that hear the Word preached, that they attend upon it with diligence,[d] preparation,[e] and prayer;[f] examine what they hear by the Scrip-

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I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. See 1 Thess. iii. 12, 13.

[y] 2 Cor. iv. 2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. See 2 Cor. ii. 17.

[z] John vii. 18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 1 Thess. ii. 4. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

[a] 1 Cor. ix. 19–22. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

[b] 2 Cor. xii. 19. But *we do* all things, dearly beloved, for your edifying. Eph. iv. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

[c] 1 Tim. iv. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. 2 Tim. ii. 10. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. See Acts xxvi. 16–18.

160. [d] Psa. lxxxiv. 1, 2, 4. How amiable *are* thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD.—Blessed *are* they that dwell in thy house: they will be still praising thee. See Psa. xxvii. 4; Prov. viii. 34.

[e] Luke viii. 18. Take heed therefore how ye hear. 1 Pet. ii. 1, 2. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby. See James i. 21.

[f] Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Eph. vi. 17, 18. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit.

tures;[g] receive the truth with faith,[h] love,[i] meekness,[k] and readiness of mind,[l] as the Word of God;[m] meditate,[n] and confer of it;[o] hide it in their hearts,[p] and bring forth the fruit of it in their lives.[q]

Q. 161. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted.[r]

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[g] Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

[h] Rom. i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

[i] 2 Thess ii. 10. They received not the love of the truth, that they might be saved.

[k] James i. 21. Receive with meekness the engrafted word. Psa. xxv. 9. The meek will he guide in judgment: and the meek will he teach his way.

[l] Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind.

[m] 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God.

[n] Heb. ii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

[o] Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

[p] Psa. cxix. 11. Thy word have I hid in mine heart, that I might not sin against thee.

[q] Luke viii. 15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it* and bring forth fruit with patience. James i. 25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

161. [r] 1 Pet. iii. 21. The like figure whereunto *even* baptism, doth

Q. 162. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church,[s] to signify, seal, and exhibit[t] unto those that are within the covenant of grace,[u] the benefits of his mediation; [w] to strengthen and increase their faith and all

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also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Acts viii. 13, 23. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done.—For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. 1 Cor. iii. 7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

162. [s] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it.

[t] Rom. iv. 11. And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. 1 Cor. xi. 24, 25. And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

[u] Ex. xii. 48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Matt. xv. 24, 27. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.—And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Rom. xv. 8, 9. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. Rom. ix. 8. The children of the promise are counted for the seed.

[w] Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of

other graces;[x] to oblige them to obedience;[y] to testify and cherish their love and communion one with another,[z] and to distinguish them from those that are without.[a]

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sins, and ye shall receive the gift of the Holy Ghost. Acts xxii. 16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[x] John vi. 56, 57. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. See Rom. iv. 11.

[y] Deut. x. 16. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. Deut. xxx. 6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. v. 6-8. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened *bread* of sincerity and truth.

[z] 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. 1 Cor. x. 17. For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. See Eph. iv. 3-5.

[a] Lev. xx. 26. And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine. Josh. v. 9. And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. Isa. lii. 1, 11. Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.—Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Q. 163. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two: the one, an outward and sensible sign used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified.[b]

Q. 164. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptism, and the Lord's Supper.[c]

Q. 165. *What is Baptism?*

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,[d] to be a sign and seal of ingrafting into himself,[e] of remission of sins by his blood[f] and regeneration by his Spirit;[g] of adoption,[h] and resurrection unto everlasting life:[i] and whereby the parties baptized are solemnly ad-

163. [b] Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. See 1 Pet. iii. 21.

164. [c] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread.

165. [d] See Matt. xxviii. 19.

[e] Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ.

[f] Acts xxii. 16. Arise, and be baptized, and wash away thy sins. Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Rev. i. 5. Unto him that loved us, and washed us from our sins in his own blood.

[g] John iii. 5. Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. Tit. iii. 5. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[h] Gal. iii. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

[i] Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of

mitted into the visible Church,[k] and enter into an open and professed engagement to be wholly and only the Lord's.[l]

Q. 166. *Unto whom is Baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible Church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him;[m] but infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and are to be baptized.[n]

Q. 167. *How is our Baptism to be improved by us?*

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others,[o] by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits

the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

[k] Acts ii. 41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

[l] Gal. iii. 27, 28. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

166. [m] Acts xviii. 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

[n] Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. Luke xviii. 16. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 1 Cor. vii. 14. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. See Rom. xi. 16; Gen. xvii. 7–9, Gal. iii. 9–14.

167. [o] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Col. ii. 6. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him.

conferred and sealed thereby, and our solemn vow made therein;[p] by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of Baptism and our engagements;[q] by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament;[r] by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace;[s] and by endeavoring to live by faith,[t] to have our conversation in

[p] Rom. vi. 1–4. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[q] 1 Cor. i. 11, 13. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.—Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Gal. iii. 1–3. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

[r] Rom. v. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. iv. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

[s] Col. iii. 1, 3, 5. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead, and your life is hid with Christ in God.—Mortify therefore your members which are upon the earth.

[t] Heb. x. 38, 39. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not

holiness and righteousness,[u] as those that have therein given up their names to Christ,[w] and to walk in brotherly love, as being baptized by the same Spirit into one body.[x]

Q. 168. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament of the New Testament,[y] wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace;[z] have their union and communion with him confirmed;[a] testify and renew their thankfulness[b] and engagement to God,[c] and their mutual love and

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of them who draw back unto perdition; but of them that believe to the saving of the soul.

[u] Rom. vi. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[w] Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[x] 1 Cor. xii. 13, 25–27. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.—That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it: or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. See verses 14–24.

168. [y] Luke xxii. 20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

[z] Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. John vi. 55, 56. My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. See 1 Cor. xi. 23–27.

[a] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[b] 1 Cor. xi. 25. This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

[c] 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

fellowship each with other, as members of the same mystical body.[d]

Q. 169. *How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lord's Supper?*

A. Christ hath appointed the ministers of his Word in the administration of this Sacrament of the Lord's Supper, to set apart the bread and wine from common use by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are by the same appointment to take and eat the bread, and to drink the wine; in thankful remembrance that the body of Christ was broken and given, and his blood shed for them.[e]

Q. 170. *How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?*

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper;[f] and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses;[g] so they that worthily communicate in the Sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really,[h] while by faith they receive and apply

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[d] 1 Cor. x. 17. For we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread.

169. [e] Mark xiv. 22-24. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. See 1 Cor. xi. 23, 24.

170. [f] Acts iii. 21. Whom the heaven must receive until the times of restitution of all things.

[g] Matt. xxvi. 26, 28. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat: this is my body.—For this is my blood of the new testament, which is shed for many for the remission of sins.

[h] John vi. 51-53. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the

unto themselves Christ crucified, and all the benefits of his death.[i]

Q. 171. *How are they that receive the Sacrament of the Lord's Supper to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lord's Supper, are, before they come, to prepare themselves thereunto, by examining themselves[k] of their being in Christ;[l] of their sins and wants;[m] of the truth and measure of their knowledge,[n] faith,[o] repentance,[p] love to God and the brethren,[q] charity to all men,[r] forgiving those that have

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world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

[i] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

171.[k] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

[l] Phil. iii. 8, 9. I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him.

[m] Psa. cxxxix. 23, 24. Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting.

[n] 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[o] 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

[p] Zech. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. 1 Cor. xi. 31. For if we would judge ourselves, we should not be judged.

[q] 1 Cor. x. 17. For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

[r] 1 Cor. xi. 18, 20. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. When ye come together therefore into one place, *this* is not to eat the Lord's supper.

done them wrong;[s] of their desires after Christ;[t] and of their new obedience:[u] and by renewing the exercise of these graces,[w] by serious meditation,[x] and fervent prayer.[y]

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof;[z] and in God's account hath it, if he be duly affected with the apprehension of the want of it,[a] and

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[s] Matt. v. 23, 24. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

[t] John vii. 37. Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

[u] 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. Rom. vi. 17, 18. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. Luke xix. 8. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

[w] Heb. x. 21, 22, 24. And *having* a high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—And let us consider one another to provoke unto love and to good works. Psa. xxvi. 6. I will wash mine hands in innocency: so will I compass thine altar, O LORD.

[z] 1 Cor. xi. 24. This do in remembrance of me.

[y] Matt. xxvi. 26. Jesus took bread, and blessed *it*. See Eph. iii. 14–19.

172. [z] 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Psa. lxxvii. 1–12.

[a] Isa. liv. 7–10. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should

unfeignedly desires to be found in Christ,[b] and to depart from iniquity:[c] in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians)[d] he is to bewail his unbelief,[e] and labor to have his doubts resolved;[f] and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.[g]

Q. 173. *May any who profess the faith, and desire to come to the Lord's Supper, be kept from it.*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his

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no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. Matt. v. 3, 4. Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Psa. xxxi. 22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. 1 John v. 15. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

[b] Psa. xlii. 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God. See Phil. iii. 8, 9.

[c] 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

[d] Matt. xxvi. 28. For this is my blood of the new testament, which is shed for many for the remission of sins. Matt. xi. 28. Come unto me, all *ye* that labor and are heavy laden, and I will give you rest. See Isa. xl. 11, 29, 31.

[e] Mark ix. 24. And said with tears, Lord, I believe; help thou mine unbelief.

[f] Acts xvi. 30. And brought them out, and said, Sirs, what must I do to be saved?

[g] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

Church,[h] until they receive instruction, and manifest their reformation.[i]

Q. 174. *What is required of them that receive the Sacrament of the Lord's Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance,[k] diligently observe the sacramental elements and actions,[l] heedfully discern the Lord's body,[m] and affectionately meditate on his death and sufferings,[n] and thereby stir up themselves to a vigorous exercise of their graces;[o]

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173. [h] 1 Cor. xi. 29. For he that eateth and drinketh unworthily eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body. 1 Cor. v. 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one not to eat. Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Jude 23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

[i] Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

174. [k] Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Lev. x. 3. Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

[l] Ex. xxiv. 8. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. Matt. xxvi. 28. For this is my blood of the new testament, which is shed for many for the remission of sins.

[m] 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[n] 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

[o] Eph. iii. 17-19. That ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

in judging themselves [p] and sorrowing for sin; [q] in earnest hungering and thirsting after Christ,[r] feeding on him by faith,[s] receiving of his fullness,[t] trusting in his merits,[u] rejoicing in his love,[w] giving thanks for his grace; [x] in renewing of their covenant with God,[y] and love to all the saints.[z]

Q. 175. *What is the duty of Christians, after they have received the Sacrament of the Lord's Supper?*

A. The duty of Christians, after they have received the Sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success; [a] if they find quickening and comfort, to bless

[p] 1 Cor. xi. 31. For if we would judge ourselves, we should not be judged.

[q] Zech. xii. 10. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

[r] Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

[s] Gal. ii. 20. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. John vi. 35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

[t] John i. 16. And of his fullness have all we received, and grace for grace. Col. i. 19. For it pleased *the Father* that in him should all fullness dwell.

[u] Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

[w] 1 Pet. i. 8. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory.

[x] Psa. xxii. 26. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

[y] Jer. i. 5. Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten. Psa. l. 5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

[z] 1 Cor. x. 17. For we *being* many are one bread *and* one body: for we are all partakers of that one bread. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

175. [a] Psa. lxxiii. 28. But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

God for it,[b] beg the continuance of it,[c] watch against relapses,[d] fulfill their vows,[e] and encourage themselves to a frequent attendance on that ordinance:[f] but, if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament;[g] in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time:[h]

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1 Cor. xi. 17, 30, 31. Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.—For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.

[b] Acts ii. 42, 46, 47. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. —And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people.

[c] Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Psa. xxxvi. 10. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

[d] 1 Cor. x. 12. Wherefore let him that thinketh he standeth take heed lest he fall. Rom. xi. 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.

[e] Psa. l. 14. Offer unto God thanksgiving; and pay thy vows unto the Most High.

[f] 1 Cor. xi. 25, 26. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Psa. xxvii. 4. One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[g] Psa. lxxvii. 6. I commune with mine own heart: and my spirit made diligent search. Psa. cxxxix. 23, 24. Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting.

[h] Psa. cxxiii. 1, 2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us. Isa. viii. 17. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

but, if they see that they have failed in either, they are to be humbled,[i] and to attend upon it afterward with more care and diligence.[k]

Q. 176. *Wherein do the Sacraments of Baptism and the Lord's Supper agree?*

A. The Sacraments of Baptism and the Lord's Supper agree, in that the author of both is God;[l] the spiritual part of both is Christ and his benefits;[m] both are seals of the same covenant,[n] are to be dispensed by ministers of the gospel and by none other;[o] and to be

[i] Hos. xiv. 2. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. Hosea vi. 1, 2. Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

[k] 2 Cor. vii. 11. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. See 1 Chron. xv. 12-14.

176. [l] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread.

[m] Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[n] Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. See Rom. iv. 11. Matt. xxvi. 27, 28. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

[o] Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which

continued in the Church of Christ until his second coming.[p]

Q. 177. *Wherein do the Sacraments of Baptism and the Lord's Supper differ?*

A. The Sacraments of Baptism and the Lord's Supper differ, in that Baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,[q] and that even to infants;[r] whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,[s] and to confirm our continuance and growth in him,[t] and that only to such as are of years and ability to examine themselves.[u]

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he was betrayed, took bread. 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

[p] Matt. xxviii. 20. Teaching them [all nations] to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

177. [q] Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[r] Acts ii. 38, 39. Repent, and be baptized every one of you.—For the promise is unto you, and to your children. 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean but now are they holy.

[s] 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. John vi. 51. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

[t] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[u] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

Q. 178. *What is prayer?*

A. Prayer is an offering up of our desires unto God,[w] in the name of Christ,[x] by the help of his Spirit;[y] with confession of our sins,[z] and thankful acknowledgment of his mercies.[a]

Q. 179. *Are we to pray unto God only?*

A. God only being able to search the hearts,[b] hear the requests,[c] pardon the sins,[d] and fulfill the desires of all;[e] and only to be believed in,[f] and worshiped with religious

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178. [w] Psa. lxii. 8. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Psa. x. 17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[x] John xvi. 23, 24. Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

[y] Rom. viii. 26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.

[z] Dan. ix. 4. And I prayed unto the LORD my God, and made my confession. Psa. xxxii. 5, 6. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found.

[a] Phil. iv. 6. In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

179. [b] 1 Kings viii. 39. Thou, *even* thou only, knowest the hearts of all the children of men. Acts i. 24. And they prayed, and said Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen. Rom. viii. 27. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

[c] Psa. xlv. 2. O thou that hearest prayer, unto thee shall all flesh come.

[d] Micah vii. 18. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?

[e] Psa. cxlv. 16, 19. Thou openest thine hand, and satisfied the desire of every living thing. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

[f] 2 Sam. xxii. 32. For who *is* God, save the LORD? and who *is* a rock, save our God? John xiv. 1. Let not your heart be troubled: ye believe in God.

worship:[g] prayer, which is a special part thereof,[h] is to be made by all to him alone,[i] and to none other.[k]

Q. 180. *What is it to pray in the name of Christ?*

A. To pray in the name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake:[l] not by bare mentioning of his name;[m] but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.[n]

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[g] Matt. iv. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

[h] 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

[i] Isa. xlii. 8. I *am* the LORD; that *is* my name: and my glory will I not give to another, neither my praise to graven images. Psa. l. 15. And call upon me in the day of trouble: I will deliver thee, and thou shall glorify me. Rom. x. 12, 13. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

[k] Jer. iii. 23. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel. Jer. xiv. 22. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *Art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

180. [l] John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. Dan. ix. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

[m] Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. See verses 22, 23.

[n] Heb. iv. 14–16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. See 1 John v. 13–15.

Q. 181. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator;[o] and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone;[p] we are to pray in no other name but his only.[q]

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty.[r]

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181. [o] Isa. lix. 2. But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him.

[p] Heb. vii. 25–27. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens: Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. John vi. 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

[q] Col. iii. 17. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him. Heb. xiii. 15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

182. [r] Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Psa. lxxx. 18. Quicken us, and we will call upon thy name. See Psa. x. 17; Zech. xii. 10.

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole Church of Christ upon earth;[s] for magistrates[t] and ministers;[u] for ourselves,[w] our brethren,[x] yea, our enemies;[y] and for all sorts of men living,[z] or that shall live hereafter;[a] but not for the dead,[b] nor for those that are known to have sinned the sin unto death.[c]

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183. [s] Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Psa. xxviii. 9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

[t] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority.

[u] 2 Thess. iii. 1. Finally, brethren, pray for us that the word of the Lord may have *free* course, and be glorified, even as *it is* with you. Col. iv. 3. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

[w] Gen. xxxii. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

[x] James v. 16. Pray one for another, that ye may be healed. 2 Thess. i. 11. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power.

[y] Matt. v. 44. Pray for them which despitefully use you, and persecute you.

[z] 1 Tim. ii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men.

[a] John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word. See 2 Sam. vii. 29.

[b] 2 Sam. xii. 22, 23. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luke xvi. 25, 26. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Heb. ix. 27, 28. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.

[c] 1 John v. 16. There is a sin unto death: I do not say that he shall pray for it.

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God,[d] the welfare of the Church,[e] our own[f] or others' good; [g] but not for any thing that is unlawful.[h]

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehension of the majesty of God,[i] and deep sense of our own unworthiness,[k] necessities,[l] and sins; [m] with penitent,[n] thankful,[o] and en-

184. [d] Matt. vi. 9. Our Father which art in heaven, hallowed be thy name.

[e] Psa. li. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Psa. cxxii. 6. Pray for the peace of Jerusalem: they shall prosper that love thee.

[f] Matt. vii. 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

[g] Psa. cxxv. 4. Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts. See 1 Thess. v. 23; 2 Thess. iii. 16; 1 Kings viii. 30–53.

[h] 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. James iv. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

185. [i] Psa. xxxiii. 8. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. Psa. xcv. 6. O come, let us worship and bow down: let us kneel before the LORD our maker.

[k] Gen. xviii. 27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes. Psa. cxliv. 3. LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

[l] Psa. lxxxvi. 1. Bow down thine ear, O LORD, hear me: for I *am* poor and needy. Luke xv. 17 19. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.

[m] Psa. cxxx. 3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? Luke xviii. 13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

[n] Psa. li. 17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

[o] Phil. iv. 6. In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 1 Thess. v. 18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

larged hearts;[p] with understanding,[q] faith,[r] sincerity,[s] fervency,[t] love,[u] and perseverance,[w] waiting upon him,[x] with humble submission to his will.[y]

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole Word of God is of use to direct us in the duty of praying;[z] but the special rule of direction is that

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[p] Psa. cxix. 32. I will run the way of thy commandments, when thou shalt enlarge my heart. Isa. lx. 5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 2 Cor. vi. 11, 13. O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.—Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

[q] 1 Cor. xiv. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also.

[r] Heb. x. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. James i. 6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

[s] Heb. x. 22. Let us draw near with a true heart. Psa. cxlv. 18. The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth. Psa. xvii. 1. Hear the right, O LORD, attend unto my cry; give ear unto my prayer, *that goeth* not out of feigned lips. John iv. 24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

[t] James v. 16. The effectual fervent prayer of a righteous man availeth much.

[u] 1 Tim. ii. 8. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. Matt. v. 23, 24. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. Rom. xv. 30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me.

[w] Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

[x] Micah vii. 7. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

[y] Matt. xxvi. 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

186. [z] Psa. cxix. 169, 170. Let my cry come near before thee, O LORD:

form of prayer which our Saviour Christ taught his disciples, commonly called, *The Lord's Prayer.*[a]

Q. 187. *How is the Lord's Prayer to be used?*

A. The Lord's Prayer is not only for direction, as a pattern according to which we are to make other prayers; but may be also used as a prayer so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.[b]

Q. 188. *Of how many parts doth the Lord's Prayer consist?*

A. The Lord's Prayer consists of three parts, a preface, petitions, and a conclusion.

Q. 189. *What doth the preface of the Lord's Prayer teach us?*

A. The preface of the Lord's Prayer (contained in these words, *Our Father which art in heaven*)[c] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein;[d] with reverence, and all other childlike dispositions,[e] heavenly affections,[f]

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give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word. 2 Tim. iii. 16, 17. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

[a] Matt. vi. 9–13: Luke xi. 2–4.

187. [b] Matt. vi. 9. After this manner therefore pray ye. Luke xi. 2. When ye pray, say, Our Father, etc.

189. [c] Matt. vi. 9.

[d] Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[e] Psa. xcv. 6, 7. O come, let us worship and bow down: let us kneel before the LORD our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Isa. lxiv. 9. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

[f] Psa. cxxiii. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Lam. iii. 41. Let us lift up our heart with *our* hands unto God in the heavens.

and due apprehensions of his sovereign power, majesty, and gracious condescension:[g] as also to pray with and for others.[h]

Q. 190. *What do we pray for in the first petition?*

A. In the first petition, (which is, *Hallowed be thy name*)[i] acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright,[k] we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,[l] his titles,[m] attributes,[n] ordinances, word,[o] works, and what-

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[g] Psa. civ. 1. Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honor and majesty. Isa. lxiii. 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Psa. cxiii. 4-6. The LORD *is* high above all nations, *and* his glory above the heavens. Who *is* like unto the LORD our God, who dwelleth on high, Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

[h] Acts xii. 5. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

190. [i] Matt. vi. 9.

[k] 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God. Psa. li. 15. O Lord, open thou my lips; and my mouth shall show forth thy praise.

[l] Psa. lxvii. 2, 3. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.

[m] Psa. lxxxiii. 18. That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the Most High over all the earth.

[n] Psa. cxlv. 6–8. And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy. Psa. lxxxvi. 10, 15. For thou *art* great, and doest wondrous things: thou *art* God alone.—But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

[o] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you. Psa. cvii. 32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. 2 Cor. ii. 14. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.

soever he is pleased to make himself known by;[p] and to glorify him in thought, word,[q] and deed:[r] that he would prevent and remove atheism,[s] ignorance,[t] idolatry,[u] profaneness,[w] and whatsoever is dishonorable to him;[x] and by his overruling providence, direct and dispose of all things to his own glory.[y]

Q. 191. *What do we pray for in the second petition?*

A. In the second petition, (which is, *Thy kingdom come*)[z] acknowledging ourselves and all mankind to be by nature

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[p] See Psa. viii.; cxlv.

[q] Psa. xix. 14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my redeemer.

[r] Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

[s] Psa. lxxix. 10. Wherefore should the heathen say, Where *is* their God? Let him be known among the heathen in our sight. Psa. lxvii. 1–4. God be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

[t] Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

[u] Psa. xcvii. 7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

[w] Psa. lxxiv. 18, 22. Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.—Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

[x] Jer. xiv. 21. Do not abhor *us*, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us. 2 Kings xix. 16. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

[y] Isa. lxiv. 1, 2. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence! See 2 Chron. xx. 6, 10–12.

191. [z] Matt. vi. 10.

under the dominion of sin and Satan,[a] we pray that the kingdom of sin and Satan may be destroyed,[b] the gospel propagated throughout the world,[c] the Jews called,[d] the fullness of the Gentiles brought in;[e] the Church furnished with all gospel-officers and ordinances,[f] purged from corruption,[g] countenanced and maintained by the civil magistrate:[h] that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and

[a] Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[b] Psa. lxviii. 1. Let God arise, let his enemies be scattered: let them also that hate him flee before him. Rev. xii. 9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

[c] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you.

[d] Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[e] Rom. xi. 25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. Psa. lxvii. 1, 2. God be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations.

[f] Matt. ix. 38. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

[g] Eph. v. 26, 27. That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Mal. i. 11. For, from the rising of the sun even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

[h] 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and

building up of those that are already converted:[i] that Christ would rule in our hearts here,[k] and hasten the time of his second coming, and our reigning with him for ever:[l] and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.[m]

Q. 192. *What do we pray for in the third petition?*

A. In the third petition, (which is, *Thy will be done in earth as it is in heaven*)[n] acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,[o] but prone to rebel against his Word,[p] to repine and murmur against his providence,[q] and wholly inclined to do the will of the flesh, and of the

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lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

[i] 2 Cor. iv. 2. Nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified. 2 Thess. ii. 16, 17. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work.

[k] Eph. iii. 14, 17. For this cause I bow my knees unto the Father of our Lord Jesus Christ,—That Christ may dwell in your hearts by faith.

[l] Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. 2 Tim. ii. 12. If we suffer, we shall also reign with *him*.

[m] Psa. xlv. 3, 4. Gird thy sword upon *thy* thigh, O *most* Mighty, with thy glory and thy majesty, And in thy majesty ride prosperously, because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. Isa. lxiv. 1, 2. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As *when* the melting fire burneth the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

192. [n] Matt. vi. 10.

[o] 1 Cor. ii. 14. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

[p] Rom. viii. 7. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

[q] Matt. xx. 11, 12. And when they had received *it*, they murmured

devil:[r] we pray that God would by his Spirit take away from ourselves and others all blindness,[s] weakness,[t] indisposedness,[u] and perverseness of heart,[w] and by his grace make us able and willing to know, do, and submit to his will in all things,[x] with the like humility,[y] cheerfulness,[z]

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against the goodman of the house, Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. Psa. lxxiii. 3. I was envious at the foolish, *when* I saw the prosperity of the wicked.

[r] Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[s] Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

[t] Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

[u] Matt. xxvi. 40, 41. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin.

[w] Ezek. xi. 19. And I will take the stony heart out of their flesh, and will give them a heart of flesh. Jer. xxxi. 18. Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

[x] Psa. cxix. 35. Make me to go in the path of thy commandments; for therein do I delight. 1 Sam. iii. 18. And Samuel told him every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good. Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

[y] Psa. cxxiii. 2. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us. Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

[z] Psa. c. 2. Serve the LORD with gladness: come before his presence with singing.

faithfulness,[a] diligence,[b] zeal,[c] sincerity,[d] and constancy,[e] as the angels do in heaven.[f]

Q. 193. *What do we pray for in the fourth petition?*

A. In the fourth petition, (which is, *Give us this day our daily bread*)[g] acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;[h] and that neither they of themselves are able to sustain us,[i] nor we to merit,[k] or by our own industry to

[a] Isa. xxxviii. 3. Remember now, O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight. Eph. vi. 6. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.

[b] Psa. cxix. 4. Thou hast commanded *us* to keep thy precepts diligently.

[c] Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

[d] 2 Cor. i. 12. Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

[e] Psa. cxix. 112. I have inclined my heart to perform thy statutes always, *even unto* the end. Rom. ii. 7. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.

[f] Psa. ciii. 20–22. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.—Bless the LORD, O my soul. Dan. vii. 10. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.

193. [g] Matt. vi. 11.

[h] Gen. iii. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life. Lam. iii. 22. *It is of* the LORD'S mercies that we are not consumed, because his compassions fail not. See Deut. xxviii. 15–68.

[i] Deut. viii. 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

[k] Gen. xxxii. 10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant.

procure them;[l] but prone to desire,[m] get,[n] and use them unlawfully:[o] we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them,[p] and have the same continued and blessed unto us in our holy and comfortable use of them,[q] and contentment in them;[r] and be kept from all things that are contrary to our temporal support and comfort.[s]

Q. 194. *What do we pray for in the fifth petition.*

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors*)[t] acknowledging that we and all others are guilty both of original and actual sin, and

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[l] Deut. viii. 18. But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth. Prov. x. 22. The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

[m] Luke xii. 15. Take heed and beware of covetousness. Jer. vi. 13. For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

[n] Hos. xii. 7. *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

[o] James iv. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

[p] Gen. xxviii. 20, 21. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God. Eph. iv. 28. Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth. Psa. xc. 17. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. See Psa. cxliv. 12–15.

[q] 1 Tim. iv. 4, 5. Every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving; For it is sanctified by the word of God and prayer.

[r] 1 Tim. vi. 6, 8. Godliness with contentment is great gain.—And having food and raiment, let us be therewith content.

[s] Prov. xxx. 8, 9. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

194. [t] Matt. vi. 12.

thereby become debtors to the justice of God; and that neither we nor any other creature can make the least satisfaction for that debt:[u] we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin,[w] accept us in his Beloved,[x] continue his favor and grace to us,[y] pardon our daily failings,[z] and fill us with peace and joy, in giving us daily more and more assurance of forgiveness;[a] which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences.[b]

Q. 195. *What do we pray for in the sixth petition?*

A. In the sixth petition, (which is, *And lead us not into*

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[u] Matt. xviii. 24, 25. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. Rom. v. 19. By one man's disobedience many were made sinners. Psa. cxxx. 3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? See Micah vi. 6, 7; Rom. iii. 9–23.

[w] Rom. v. 19. By the obedience of one shall many be made righteous. Rom. iii. 24, 25. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Acts xiii. 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

[x] Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[y] 2 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

[z] Hos. xiv. 2. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously. Psa. cxliii. 2. Enter not into judgment with thy servant: for in thy sight shall no man living be justified.

[a] Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. See Rom. v. 1, 2; Psa. li. 7–12.

[b] Luke xi. 4. And forgive us our sins; for we also forgive every one that is indebted to us. Matt. xviii. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. See Matt. vi. 14, 15.

temptation, but deliver us from evil)[c] acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things that we may be assaulted, foiled, and for a time led captive by temptations;[d] that Satan,[e] the world,[f] and the flesh, are ready powerfully to draw us aside and ensnare us;[g] and that we, even after the pardon of our sins, by reason of our corruption,[h] weakness, and want of watchfulness,[i] are not only subject to be tempted, and forward to expose ourselves unto temptations;[k] but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;[l] and worthy to be left under the power of

195. [c] Matt. vi. 13.

[d] 2 Chron. xxxii. 31. Howbeit, in *the business of* the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart. Job ii. 6. And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

[e] 1 Pet. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Chron. xxi. 1. And Satan stood up against Israel, and provoked David to number Israel.

[f] Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. Mark iv. 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

[g] James i. 14. Every man is tempted when he is drawn away of his own lust, and enticed.

[h] Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Rom. vii. 18. In me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

[i] Matt. xxvi. 41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

[k] Eccl. ix. 12. Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare: so *are* the sons of men snared in an evil time, when it falleth suddenly upon them. 1 Tim. v. 9. They that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts.

[l] Eph. vi. 11, 12. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers,

them:[m] we pray, that God would so overrule the world and all in it,[n] subdue the flesh,[o] and restrain Satan,[p] order all things,[q] bestow and bless all means of grace,[r] and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin;[s] or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation;[t] or, when fallen, raised again and recovered out of it,[u] and have a sanctified use and improvement thereof:[w] that our

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against the rulers of the darkness of this world, against spiritual wickedness in high *places*. See 1 Chron. xxi. 1–4; 2 Chron. xvi. 7–10.

[m] Psa. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

[n] John xvii. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

[o] Psa. li. 10. Create in me a clean heart, O God; and renew a right spirit within me. Psa. cxix. 133. Order my steps in thy word: and let not any iniquity have dominion over me.

[p] Luke xxii. 31. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat. 2 Cor. xii. 8. For this thing I besought the Lord thrice, that it might depart from me.

[q] Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

[r] Heb. xiii. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

[s] Matt. xxvi. 41. Watch and pray, that ye enter not into temptation. Psa. xix. 13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me.

[t] 1 Cor. x. 13. God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. See Eph. iii. 14–16.

[u] Psa. li. 12. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.

[w] 1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. 1 Pet. i. 6, 7. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried

sanctification and salvation may be perfected,[x] Satan trodden under our feet,[y] and we fully freed from sin, temptation, and all evil for ever.[z]

Q. 196. *What doth the conclusion of the Lord's Prayer teach us?*

A. The conclusion of the Lord's Prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*)[a] teacheth us to enforce our petitions with arguments,[b] which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God:[c] and with our prayers to join praises,[d] ascribing to God alone

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with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

[x] 1 Thess. iii. 13. To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

[y] Rom. xvi. 20. And the God of peace shall bruise Satan under your feet shortly.

[z] 1 Thess. v. 23. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

196. [a] Matt. vi. 13.

[b] Job xxiii. 3, 4. O that I knew where I might find him! *that* I might come *even* to his seat! I would order *my* cause before him, and fill my mouth with arguments. Jer. xiv. 20, 21. We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee. Do not abhor *us*, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us.

[c] Dan. ix. 4, 7–9, 16, 19. And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;—O Lord, righteousness *belongeth* unto thee; but unto us confusion of faces, as at this day;—O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;—O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.—O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

[d] Phil. iv. 6. In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

eternal sovereignty, omnipotency, and glorious excellency;[e] in regard whereof, as he is able and willing to help us,[f] so we by faith are emboldened to plead with him that he would,[g] and quietly to rely upon him that he will, fulfill our requests.[h] And to testify our desires and assurance, we say, *Amen.*[i]

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[e] 1 Chron. xxix. 10–13. And David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty; for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all. Both riches and honor *come* of thee, and thou reignest over all: and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

[f] Eph. iii. 20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[g] Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Heb. x. 19–22. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* a high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

[h] 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

[i] 1 Cor. xiv. 16. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. xxii. 20, 21. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.

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